THE LETTERS OF MOVNSIEVR DE BALZAC.

Translated into English, according *to the last Edition.*

By *W. T.* Esq.

Lege, & Collige.

LONDON.

Printed by *I. N.* and are to be sold by *W. Edmonds*, and *I. Colby*, at their shops, at the signe of the Crowne, and holy [illegible] ncere *Ludgate* [illegible]

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TO THE RIGHT HONOVRABLE WILLIAM Lord CRAVEN, Baron of *Hamsted-Marshall, &c.*

My LORD,

NOt to know your Lordship, is an ignorance next Barbarisme, but to be knowne unto you, is an honour my ambition hath alwayes aymed at, but which my want of merit, or evill fortune, never yet attained. In marking this tender of my truest service, I offer you the Votes of all (who not poysoned by that Viper Envie) justly extoll courage in youth, not forced to action, but by the only spurre of glory. The universall world (among the wonders of our age) numbers you: and our world having the happinesse to boast her selfe your mother, cherisheth you, as a man shee hath long time laboured

to produce. This *Present* is but a Translation, which yet may (happilie) as well for the generall benefit, as particular choice, be equall to an originall, you can best judge: *I* have therefore in part, vindicated my selfe from those who may accuse mee of not knowledge, or negligence. I submit all to your censure; and with this small testimonie of my devotion to true Nobilitie, doe here site to have these first fruits of my labours placed under the protection of so Honourable a Patron; whose vertues, as they are worthie to bee admired by all, so shall they, together with this so noble a favour, be ever duelie acknowledged by,

My LORD,

Your humblest Servant,

William Tirwhyt.

To

To the Lord CARDINALL of *Richelieu.*

MY LORD,

I Here present you *Mounsieur* Balzac's *Letters*, which may well be tearmed new ones, even after the eighth Edition; for though they have long since beene in possession of publike favour, yet may I justly say, this is the first time their Authour hath avouched them. The advantagious judgement you have delivered of him, and the ardor wherewith all France hath followed your approbation, well deserveth his best endeavours toward the perfectionating so excellent things: I have beene solicitous to draw him to this labour, to the end the World might know, that if I bee not worthy the share I have in his respects, yet that I have at least beene wise enough to make right use of my good fortune, and to cause it to become serviceable to the glory of my Countrie. But truely, were he master of his body, or did his maladies afford him libertie of spirit, hee would not suffer any but himselfe to speake in this cause; and

his Pen performing no slight acts, would have consecrated his owne labours, and the wonders they have produced. But since evills have no prefixed time of durance, and in that all the good interims which hereafter may befall him, are wholly to be imployed in his Booke, The Prince; I esteemed it to small purpose to attend his health in this busines, and that it was now no longer any time to deferre the purging of these curious Letters, from such blemishes as ill impressions had left upon them. They shall therefore now appeare in the purity wherein they were conceived, and with all their naturall ornaments: Besides, I have added divers Letters of his, not as yet come to light, which may serve as a subject of greater satisfaction to all men, and be as a recompense of the honour wherewith he hath collected the former. And truly (my Lord) had it beene possible to place in the Frontispiece of this Booke, a more illustrious name then yours, or should Mounsieur de Balzac's inclination and mine have beene farre from any such invention, yet would not the order of things, or the law of decency have permitted any other reflection, then what I now make: I speake not at this present, of that dazeling greatnesse whereunto you are elevated, nor of that so rare and necessary vertue, which righily to recognize, the greatest King on earth hath esteemed himselfe not to be over able. I will onely say, I had reason to submit an eloquence produced in the shade, and formed in solitarinesse, to this other eloquence quickned both with voyce and action, causing you to reigne in soveraignety at all assemblies. Certainely (my Lord) you are more powerfull by this incomparable quality, then by the authority wherein the King hath

placed

placed you: The only accents of your voyce hath a hidden property, to charme all such as hearken unto you; none can be possessed with any so willfull passions, who will not be appeased by the reasons you propound: and after you have spoken, you will at all times remaine master of that part of man, no way subject to the worlds order, and which hath not any dependency upon lawfull power, or tyrannicall usurpation. This is a trueth (my Lord) as well knowne as your name, and which you so solidly confirmed at the last assembly of the Notables: as that in the great diversity of humours and judgements, whereof it was composed, there was peradventure this only point well resolved on, That you are the most eloquent man living. This being true, I can no way doubt, but the perusall of this Booke I offer unto you, will extraordinarily content you, and that you will be well pleased to retire thither, sometimes to recreate your spirits after agitation, and to suspend those great thoughts, who have for their object the good of all Europe. It is a Booke (my Lord) wherein you shall finde no common thing but the Title, where (entertaining some particular person) Mounsieur de Balzac reades Lessons to all men; and where amidst the beauty of Complements and dexterity of Jesting, he often teacheth of the most sublime points of Philosophy: I meane not that wrangling part thereof which rejecteth necessary verities, to seeke after unprofitable ones, which cannot exercise the understanding without provoking passions, nor speake of moderation without distemper, and putting the soule into disorder: But of that, whereby Pericles heretofore made himselfe master of Athens, and wherewith Epaminondas raised him-

himselfe to the prime place of Greece: which tempereth the manners of particulars, regulateth the obligation of Princes, and necessarilie bringeth with it the felicitie of all States where they command: This Booke will make it apparent even to your enemies, that your life hath beene at all times equallie admirable, though not always alike glorious: How you have conserved the opinion of your vertue, even in the time of your hardest fortunes, and how in the greatest furie of the tempest, and in the most extreme violence of your affaires, the integritie of your actions hath never beene reduced to the onely testimonie of your conscience. To conclude, It is in this Booke (my Lord) where I suppose, you will be well pleased to reade the presages of your present greatnesse, and what hath beene foretold; not by Astrologicall rules, or the aspect of some Constellation, but by a true discourse founded upon the maximes of reason, and experience of things past; causing him to presume, that God hath not conferred such extraordinarie endowments upon you, to be for ever encloistered within your selfe: And that he hath loved France better, then to deprive her of the good you ought to procure her. But all these verities shall one day be comprised in that worke the King, by your mouth, (my Lord) hath commanded Monsieur de Balzac to undertake, and which one yeere of leisure will effect. There shall it be, where he will cause all men to confesse, that to have the pourtraict of a perfect Prince, the Reigne of so great a Monarch as ours, is to be attended; that the Divine Providence never shewed it selfe more apparantly, then in the conduct of his designes, and in the event of his enterprises: and how Heaven hath so farre

declared

declared it selfe in his favour, that were his State assaulted on all sides; and all ordinary meanes of defence should faile him; he hath vertue sufficient to save himselfe, and performe miracles. Now as you are the prime intelligence of his Councell, and your cogitations the first causes of the good resolutions therein taken, you are not to doubt (my Lord) but you likewise possesse the principall place therein, after His Majesty; and that you participate more then any other of His triumphs. There shall you be revenged of all those wretched writings you have formerly slighted: There the spirits of all men shall be satisfied in the justice of your deportments, and calumny it selfe will there be so powerfully convinced, that to cry downe so legall a governement as yours, ill affected French-men, and those strangers enemies to this Crowne, will finde no further pretext in affaires, nor credulity among men. And truely, when I (on the one side) consider how fatall it is to those who governe, to be exposed to the envy of great ones, and complaints of meaner persons, and how Publike affaires have this fatality, as how pure soever the administration thereof be, they still afford sufficient colour to calumny, to disguise them and cause them to appeare injust. And on the other side, when I consider that to guide this State is no lesse then to manage a body having no one sound part; and how there is no sicke person who doeth not sometimes murmure against his Physitian; I dare be confident (my Lord) that such a man as Mounsieur de Balzac will not proove unusefull unto you, and that the lustre of your actions, and glory of your life shall receive no diminution in his hands. I would say more, did I not

feare to disoblige him in commending him, or if I beleeved him to be so great a selfe-admirer as his enemies figure him unto us. But I who have sufficiently studied him to know him, and who am acquainted with his most secret Inclinations, and the most particular conceptions he hath in his soule, am of a farre different opinion to theirs. I will therefore rest there (my Lord) And not to cause you to loose more time, and to the end you may the sooner injoy the entertainement, this excellent Booke prepareth for you: I will satisfie my selfe in letting you know, that I esteeme not my selfe so unfortunate as formerly I did, since I have happened upon so faire an occasion, to let you know that I am,

My Lord,

Your thrise humble, and

most obedient Servant,

Silbon.

THE PREFACE
Vpon the Letters of *Mounſieur* de BALZAC:
By Mounſieur de la Motte Aigron.

I Doubt not, but among thoſe who ſhall ſee theſe Workes, ſome there are who will eſteeme them worthy a more advantagious Title then that of *Letters*, as well in regard of the greatneſſe of thoſe things therein frequentlie handled, as in reſpect of the exactneſſe wherewith they ſeeme to have beene compoſed. But as I willingly excuſe thoſe, who with unapt complements imagine they have compoſed a good Letter, nor doe any more blame ſuch as therein never digreſſe from their particular affaires: ſo muſt I likewiſe acknowledge, that ſuch writings as theſe, having not beene made with any intention to be put in Print, the World might well

have passed without them: And that it is only allowed to the *Germans* to give account to the age they live in, and to posterity forsooth, concerning the affaires and fortunes of their particular families, and of the silly acts of their Colleagues. Truely it is an errour to beleeve, that grave and solemne subjects are to be banished out of all Letters, or that even eloquence ought but slackly therein to appeare; and that the Majesty of both these is only reserved for Pulpits and Panegyrick Orations; as though valour never appeared save onely in pitcht Battells; and that in single Combats it were lawfull to run away, or that vertue therein were utterly unusefull, because it hath fewer witnesses, neyther is so fully regarded: But besides that, we are no longer in those times wherein the State government was publikelie questioned, where the Oratours forced the Lieutenants generall of Armies to render accompt of their severall charges, and that consequently, there is no more any meanes remaining to become eloquent in that kinde: Yet are there reasons, whereby we may understand the merit of Letters to be of no lesse regard then that of Orations. Howbeit, if there be any necessitie to finde some difference betweene these; this at least can neyther be in regard of the dignitie of the Subjects, the force of Reasons, the gracefullnesse of Discourses, nor in the sublimitie of Conceits. To speake truth, when I consider the Orations yet remaining among the ruines of former ages, some whereof were publikely pronounced, others onely penned, I am so farre from admiring

any

any advantage they have over those Letters now extant among us, both of the same Authors and Ages, as I doe not so much as wonder at all, how the first having beene armed with discourse and voice, together with the gesture and motion of the body, have produced such prodigious effects as we all know, and have so often, as if it were by maine force, extorted the consents of all hearers; yet the second, though they had not the like arms and allurements, have notwithstanding not beene any way deficient. Those smooth Exordiums whereby they prepare, and put themselves by easie accesses, as it were into possession of the Readers, those straites and passages whereby they conduct the spirits of men from pleasant to painefull, and from grievous, to gracious objects, to the end, that having in a manner shaken and cast them out of their former stations, they may afterwards force them to fall on what side they please. Surely all these advantages are so peculiar to Orations, as I ingeniously confesse, Letters doe not so much as know what they meane. In these, we enter at the first dash upon the matter, nor doe we scarse at any time, quit the same; the reasons goe altogether alone without assistance; and all the ornament allowed them, is onely freedome of conceptions, the fecunditie of language, and that they passe not promiscuously. But as concerning the Subjects, they are common to both kinds of writings, and it is an errour to imagine, there are some so particular to the one, that the other cannot touch upon the same without iniury thereunto, Vpon the

matter, Panegyrick discourses, Apologies, Consultations, Judgements upon morall actions, whether good or bad opinions and censures upon occurrents, of those which please, and those we ought to detest, yea even indifferent accidents; briefely whatsoever may fall into discourse, and under reason, are the objects of Letters: So we see, the greatest and most important mysteries of our Religion have beene left unto us in Letters. All the wisedome of the *Pagans* is contained in those of *Seneca*, and we owe to those *Cicero* wrot to his friends the knowledge of the secrets, and certaine inducements which caused the greatest revolutions the world hath ever known, to witt, the shaking and subversion of the *Romane Reipublike*, we are therefore to confesse Oratoriall Treatises to have no other subject then Letters; and that if there be any difference, it is none other then what is observed betweene our ancient Seas, and those not discovered unto us till in our fathers times. The latter are no lesse deepe then the other, they are capable of the like shipping; their ebbes, and floods are neither more just, nor lesse uncertaine: and all the difference discovered betweene them is onely this, that the windes tosse not those in like sort as they doe ours, and in that they are seldome or never subject eyther to stormes, or tempests. In like manner is being within the power and capacitie of Letters to treate of the same things, how much more eminent and excellent soever one may conceive them to be then any other kinde of writings, yet doe they not indeede receive those extraordina-

ry motions which appeare in Orations, since neyther the like hight of excesse, nor the same Enthusiasmes or Raptures are herein found; In a word, it is a more middle beauty, and a more calme eloquence. And surely, if the subject we make use of be as illustrious as the person before whom we are to handle it, were it not as much as to abuse both the one and the other, to come short in our expressions: Since the action ought neyther to be publique, nor generall, if you intend to performe it negligently, and not to allow it all the ornaments whereof it is capable. And who can doubt that *Cicero* being to make an Oration before *Cæsar*, after the change of the Common-wealth, had not a greater apprehension, and prepared not himselfe with more studious care, then if he had onely spoken to that beast with an hundred heads, he had so often led after his owne Phantasie, and whereof he was in so full possession so long before, as to cause them to take the part best pleasing unto him. In these last occasions, and in the presence of this man alone, he knew with whom he had to doe. Now had he beene timerous, or fearefull to faile before his Master, yet impute not this apprehension of his to proceede eyther out of consideration he had of his greatnesse, nor from the reflection upon those things he came to accomplish: But it was in that he considered him as a man no lesse versed in the Art of well-speaking then himselfe, and who had heretofore contributed to the study of this Science, so many rare gifts of spirit, and so many faire indowments of nature,

that

that had he not afterward esteemed it more noble to conquer men by armes, then to convince them by arguments, and if of the two most excellent exercises of this life, his fortune and the famousnesse of his courage, had not caused him to make choyce of the former, he might easily have disputed for the glory of the latter with him. Or were it so that this excellent Oratour might at this day returne into the World, and were personally, or by his Penne to discourse with those two great Cardinalls to whom the most part of these *Letters* are addrest, is it not probable, comming to know them as we doe, that he would imploy, and contribute a more exact study and solicitude, then when he was onely to please a multitude of ignorant *Plebeians*, and to speake to all that rable of ancient *Rome*. We shall yet againe be amazed at the perfection of these *Letters*, some whereof are written to the King, and appointed to be read (as in trueth they were) with admiration in full counsell, and a great part of the rest addressed to the most eminent persons of our age. To speake trueth we may justly say, this is the first time any thing of perfection hath appeared in our langnage, so that if of all our ancient eloquence there be ought worthy of esteeme in any equality with this, it may be that with much labour you shall produce some one *Letter*: For of all such who have hitherto written we may affirme, that the most fortunate among them, when they made choyce of subjects able to subsist of themselves, have not beene absolutely condem-

nable,

nable, and that amidſt their writings, the ſoliditie of learning, and the ſavageneſſe of language (*to wit*) the good and evill did equally appeare. But when at any time they fell upon ſubjects where eloquence onely ſwayed the Scepter, there truly it was where fortune forſooke them, and where the feebleneſſe of their proper forces was manifeſtly perceived, if they were not ſome way aſſiſted by ſtrange tongues. Some of them (to ſay the trueth) have doubted what way they were to take, and have ſtriven to ſhew it to others, though themſelves were not in it. In a word, the greateſt glory thoſe gained who have written with moſt perfection and purity, is only that which nature hath reſerved for women, to which ſex eminent actions being denied, it ſeemeth they performe ſufficient if they abſtaine from evill doing. But to ſay that any hath joyned Art to abundance, and mingled mildneſſe with Majeſty, or hath raiſed his ſtile without eyther looſing himſelfe, or ſtraying from his ſubject, that is it which in trueth we could not ſee till this preſent. And queſtionleſſe theſe brave and generous formes of diſcourſe, and thoſe great and ſtrange conceptions wherewith theſe *Letters* are ſo curiouſly limed, and ſo plentifully grac'd, have beene very ſlenderlie known in preceeding ages: This very order, and this number, whereof every tongue is not capable, and wherein ours owes nothing to the Latine, and which appeares in all his words, though diverſely, and as their gender requires, do right happily appeare in this place, though the moſt part of writers before him

have esteemed these perfections of small importance; yet notwithstanding, without the helpe of these two great secrets, neyther ornaments of Art, nor graces of Nature, can be but in part pleasing; nor can all the reasons the World can alledge perswade a Very woman resolving to resist: And to speake seriously, they are no lesse necessary among excellent discourses, and conceits, then discipline amongst Souldiers, without which, courage is of no effect, and valour most commonly proveth unprofitable. As for me who have knowne the Author from both our infancies, and who better then all others can depose in what fashion he effecteth his labours; besides, knowing the great advantage he hath over all those who write at this day: I have ever thought, that if any were able to raise our Language to the merit and reputation of such Eloquence, wherewith the Ancients were adorned, it should be to him alone to whom our age oweth this glory. Nor doe I doubt, but the comparison comming in question at this present, betweene these his writings, and those of others; the difference will be easily discovered, assuring my selfe, that all spirits will dispose themselves to be ranged herein to mine opinion, and voluntarily to give way thereunto. As for my selfe, who read the Ancients with all respect due unto them, and the Moderns without any preiudicate opinion, I doe notwithstanding confesse, that all I can conceive in others is so farre short of the merit of these *Letters*, that abstracting from the passion I am possessed with, both for them, and their

Authour, hardly could I dispose my selfe to frame this Preface for them. And who is there will make any difficulty to give them their due? Since he whose very faults have beene esteemed so faire, that they caused a Sect during his life, which yet continues after his death; having (at Meats) seene certaine discourses this Authour composed in those miserable times, and which stood in neede of another age to be gratefully regarded, was astonished at his beginnings, confessing it was with unwillingnesse, that the onely thing he supposed to possesse by the generall consent of all, was ravished from him by one who as yet had lived but twenty yeeres. But surely, it was in this straine of writing which in that it is not restrayned within so strict limits as that of *Letters*, is capable of all the motions, and ornaments of Art; and of the same sort as was the other discourse he addresseth to the Pope who now is, upon the like subject, as that of Saint *Bernards* to *Eugenius*; And as God never chose among men any so accomplished with all perfections, as this person to command all others, so can I not conceive any thing eyther more great, or extraordinary, then what appeareth in this worke; nor more sutable to the excellency of the subject, and to the Majesty of him to whom he dedicated his discourse: But if (to returne to the particulars of these *Letters*) it were necessary for the delivering an unpartiall judgment, to consider those of the Ancients, I should seeme more respectfull then were requisite, if (putting them all together) I should undertake to make

them so much as enter into comparison with these, excepting onely those of *Senica*; yea even in those (which in trueth come not neere these) there is so infinite abundance of matter as can hardly be imagined, and since all things therein appeare so confusedly, that it seemes they were therein couched without choyce, and to say trueth, as it were at adventure, some who will yet further tax his stile, will happily say, they are rather matters then Workes. But for my part, if there be any defects therein, I hold they ought well to be borne with, in regard of so many rarities therein concurring; and when we have said all, what appearance is there to undervalew any thing we receive from a man who was worth seven Millions of Gold; And who once in his life had the heart, and ambition to aspire to the Empire of the whole World? Let us therefore esteeme all we receive from him, and from those times, yet suffer us to commend our owne, wherein this Science which medleth with the commanding of spirits, and which was but formerly in it's infancy, is now found to be in his full maturitie, and as it were of ripe yeeres. If therefore you acknowledge any obligation due (as in trueth there is) to these excellent *Letters*, you shall in short time see so solid, and just a judgment proceed from this Author, that the Parliament it selfe produceth not any more able, and his solitarines will be so satisfactory unto you, that you will make no more difference then I do, to prefer the same before the magnificence of Princely Courts, and the Pompe of most stately est Cities.

THE TRANSLATOR *To the Reader.*

ABout five yeeres since, I chanced to peruse Mounsieur Balzac's Letters, they being then (as I suppose) but lately come forth in French, and as it should seeme without the Authours approbation: For of eight Editions in severall places, since published, this onely being the last, was by him avowed. Having therefore seene this Copy, I was so farre from supposing it unworthy the reading, as (on the contrary) finding his stile right eloquent, and altogether unaffected, his conceptions high, and the whole Booke richly adorned with great varietie of learning, appearing almost in every Page: It raised no small desire in me to try how his way of writing would suite with our language: I thought therefore good (as my occasions would permit) now and then for my private recreation, to translate certaine of his Letters, without any the least intention

to put them all into English, much lesse to publish them: But having once begun, I found my selfe so taken with the freedome of his discourse, together with the facilitie of his expressions; and so surrounded with the torrent of his witt, that though I had small hopes of wading safely through, notwithstanding it seemed even delightfull unto me to be drenched in so rich, so pleasing, and so plentifull a flood, yet after divers attempts, I at last arrived on drie land, resolving to rest my selfe after these labours, and in private to enjoy the content I tooke in hearing Mounsieur Balzac speake, though but broken English. But I was not long left in peace with this resolution, before certaine my noble friends understanding I had travailed in this subject; did importunately solicite me to put these Letters into Print, perswading me I should herein performe no unacceptable service to my Country, especially to such who are unacquainted with the French Language. Their power therefore over-ruling my bashfullnesse, though otherwise standing my willing desire to be usefull; I held it lesse fault to incur the hazard of publike censure, then to be taxed of wilfull incivility. So as (worthy Reader) I have here exposed them to thy view; If the coursenesse of the English habit wherein I have clad them, seeme unsuitable to their French attyre, or unfashionable in thy sight: Consider I beseech thee, that beautifull creatures are not altogether blemished, though but plainely attyred. If therefore you please so farre to favour me, as to excuse these my errours, I will hereafter endeavour to become more serviceable. You will happily not here finde all Balzac's Letters Englished; yea and divers clauses left out: the

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onely reason hath beene, their subject not altogether suitable to this State, nor very fitting for English eares. The rest are here presented to thy gracious acceptance, not doubting but they will prooue both pleasing and profitable to diuers who endeauour to make right vse thereof. My desires haue aimed at that end: and my greatest ambition is to haue them finde courteous entertainment, and to afford Publique Vtilitie.

Vale.

W. T.

PErlegi hunc librum cui titulus (*Balzac his Letters*) una cum præfatione duplici ad Dominum Cardinal de *Richelieu*, & ad Lectorem, qui quidem liber continet folia 176. (exceptis quæ delentur) in quibus nihil reperio sanæ doctrinæ, aut bonis moribus contrarium, quo minus cum publica utilitate Imprimatur · ita tamen ut si non intra annum proxime sequentem typis mandetur hæc licentia sit omnino irrita.

GVLIELMVS HAYVVOOD,

Capellan : domeſt. Archiep. Cantuar.

The Letters of MOVNSIEVR DE BALZAC.

THE FIRST BOOKE

A Letter from the Cardinall of Richelieu, to the Signior of BALZAC.

LETTER I.

SIR,

THough I have formerly delivered my opinion to a friend of Yours, concerning some of your letters hee shewed mee; yet can I not satisfie my selfe

before theſe Lines affoord you a more *Authenticall* approbation thereof. It is not any particular *affection* I beare to your perſon, which inviteth me to this allowance, but Truth it ſelfe, carrying with it ſuch a *Prerogative*, that it compelleth all (who have their Eyes, and Spirits rightly placed for the delivering an unpartiall opinion) to repreſent them without Diſguiſe: My cenſure ſhall be ſeconded by many others, and if there be any of a contrary conceit, I dare aſſure you, time will make them know, that the defects they find in your *Letters*, proceed rather from their *Spirits*, then from your *Pen*, & how nearely they reſemble the *Ictericke*, who having the *Iaundeſſe* in their Eyes, ſee nothing which ſeemeth not unto them to carry the ſame colour. Heretofore meane *Wits* admired all things aboue the pitch of their *capacity*; but now, their Iudgements ſeconding their Sufficiencies, they approve nothing but what is within the compaſſe of their *Talent*, and blame all whatſoever

whatsoever exceedeth their *Studies*. I dare (without presumption) say in what concerneth you herein, that I see things as they are, and declare them to be such as I see them. The conceptions of your *letters* are strong, and as transcendent above ordinary imaginations, as they are conformable to the common sense of such who are of sound iudgement. The *Language* is pure, and the *Words* perfectly wel chosen without affectation, the *Sense* is cleare and neat, and the *Periods* accomplished with all their numbers. This censure of mine, is by so much the more *ingenuous*, as that approving whatsoever is your owne in your *Letters*: I have not concealed to a certaine Friend of yours, that I found some rectification to be desired, concerning certaine things you insert of other mens: fearing least the liberty of your *Pen* should cause many to imagine that it is to often dipped in their humors and manners; and draw such as are more acquainted with you by name,

than Converſation, to be otherwiſe conceited of you, then you willingly could wiſh. The manner wherwith you have received this my *Adviſe*, cauſeth me that continuing my former Freedome, I will conclude, in advertizing you, that you ſhall be anſwerable before God, if you ſuffer your *Pen* to ſleepe, and that you are obliged to employ it upon more grave and important *Subiects*, being contented that you ſhall blame me, if in ſo doing you receive not the ſatisfaction, to ſee that what you performe herein, ſhall be praiſed and eſteemed, even by thoſe who would willingly picke occaſion to controule them, which is one of the moſt ſure markes of the perfection of any *Worke*. You ſhall receive ſome in this kinde out of my *Affection*, when I may have the opportunity to aſſure you, that I am,

Your well affectionate to ſerve you,
the Cardinall of *Richelieu*.

From Paris *the fourth* of *February*. 1621.

To

To the Lord Cardinall of Richelieu, from BALZAC.

LETTER II.

MY LORD,

I Am as proud of the *Letter* you did me the Honor to *write* unto me, as if there were a thousand *Statues* erected for me, or as if I were assured by infallible authority of my workes excellencie. Truely, to be commended by that man our Age opposeth to all antiquity, and upon whose wisedome God might wel intrust the whole earths government, is a favour I could not wish for without presumption, and which I am yet doubtfull whether I have really received, or only dreamed some such matter. But if it be so that my eyes have not deceived me, and that you are he who hath bestowed that voyce upon me, which hath beene chosen by all *France* to present her petitions to the King, and by the King him-

ſelfe to convey his Commands into Cities and armies: my Lord, I muſt humbly then acknowledge you have already paied me before hand for all the ſervices I can ever poſſibly peform unto you: and I ſhould ſhew my ſelfe very ungratefull, if I ſhould hereafter complaine of my fortunes: ſince upon the matter, the goods and honours of this World are moſt ordinarily none other than the inheritance of Sots, or rewards of Vice, Eſtimation and Commendation being onely reſerved for Vertue. Ought I noo then to reſt highly ſatisfied, having received from your Mouth the ſame prize which Conquerors expect for their Victories? yea, all that your ſelfe could hope for, in lieu of your great and immortall Actions, if there were another Cardinall of *Richelieu* to give them their due Commendations? But truely (my Lord) that is a thing which wil alwaies be wanting to your Glory: for when by your onely Preſence you have appeaſed the ſpirits of

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an incenſed Multitude; when by your powerfull Reaſons you have induced Chriſtian Princes to ſet the native Countrey of *Ieſus Chriſt* at liberty, and to undertake the *Holy Warre*, when you have gained whole Nations to the Church, as well by the force of your *Example*, as by that of your *Doctrine*, who is of ability to pay you the reputation which you in all right deſerve? and where ſhall you find ſo excellent a Witneſſe for all the marvellous Acts of your Life, as I have of my Watchings and Studies? I cannot chuſe but reiterate this, and my ioy is over iuſt to be concealed. Is it poſſible this great Wit and high ſpirit, which hath beene imployed even from his firſt Youth in perſwading Princes, in giving inſtructions to Embaſſadors, and hath been liſtened unto by old men, who have ſeene foure Reignes? Is it poſſible I ſay, this man ſhould value me, on whoſe Approbation all enemies agree? nor is there among all men a contrary party, or diver-

ſity,

ſity of beleefe in this point. If I had a purpoſe to diſquiet the repoſe of this Kingdome, I would ſeeke for the conſent of ſlacke ſpirits: and I ſhould ſtand in need of the favour of all ſorts of men, were I to ſtudie for Reputation in a popular State: but truely I never affected confuſion, or diſorder, and my deſignes have ever aimed at the pleaſing of a few. For ſince you have declared your ſelfe in favour, as hee likewiſe hath done, for whom *France* at this day envieth *Italy*; and ſince you carry after you the moſt ſolid part of the Court, I am content to let the reſt run aſtray with *Turkes* and *Infidels*, who make the greater number of Man-kinde. Yet (my Lord) I cannot thinke, that any hereafter will be ſo farre in love with himſelfe, or ſo obſtinate in his owne opinion, as not to bee a Convertite by the onely reading the Letter you honoured me with, and who in concluſion will not ſubſcribe to your great Iudgement. And, if it be certaine

that

that truth it ſelfe could not be ſtrong enough againſt you, there is no queſtion but that ſide whereon you two ſhall agree, ought to be univerſally followed. For my part, (my Lord) let all men ſay what they will, I fixe my ſelfe with cloſed eyes there: and what enemies ſo ever the reputation you have allowed me procure me: yet knowing your abilities and what you are, I will be no farther ſollicitous for mine own Intereſt, or future benefit, ſince it is become your cauſe:

I am,

My Lord,

The 10. of *March*, 1624. Your moſt humble and moſt obedient ſervant,

BALZAC.

To the Cardinall of Richelieu
from BALZAC.

LETTER. III.

MYLORD,

I Humbly intreat you to be pleaſed by theſe preſents, to permit me to confirme unto you the aſſurance of my moſt humble Service, and that you would allow me to crave ſome Newes from you: It is the onely thing wherein I am now curious, and which in the verie depth of my Retiredneſſe, obligeth me to reflect ſometimes upon worldly Affaires. But happen what can, I am moſt aſſured, you will remayne conſtant even amidſt publique ruines, and that *Fortune* cannot bereave you of thoſe advantages ſhee never gave you. Yet could I wiſh, that your life were ſomewhat more calme, and leſſe glorious: & I ſuppoſe that *Artemizas* goodnes having

ſo

so great *Affinity* to what is infinite, and which is of power to procure love even amidst the most savage beasts, doth in right deserve to obtaine truce, and repose among reasonable Creatures. It is not in us to bee Authors of hereafter, nor doe our Wishes rule the event of humane Affaires, But surely if there be any *Iustice* in *Heaven*, (whereof there is no doubt) and if *God* have an Eye to worldly matters; wee must beleeve the teares of upright persons shall not be shed in vaine, or that your Queene shall waxe old in her Misfortunes: yet at the least, since our Cogitations be still within our owne compasse, and we being not forbidden to hope well, let us make the best use we may of this small portion of *Liberty* yet remaining. The vertue she hath hitherto made use of, in resisting her afflictions, will happily one day serve to moderate her Felicities. And if God strooke a certaine * Woman with sudden death; for that she should have beene seated in the place, her

* *Madam Gabriella.*

deſtinated to this great Princeſſe; hee ſurely will not ſuffer that man to live long, who hath ſo highly iniured her. Howſoever (my Lord) it is great Honour unto you, not to have fayled her in her afflictions, and to have under-valued all worldly *Prerogatives*, to be unfortunate with her. I know that herein you ſatisfie your ſelfe with the teſtimony of a cleare Conſcience, and that it is not ſo much for Opinion of men, you undertake *Worthy actions*, as for your owne private ſatisfaction. Nor are you a little to comfort your ſelfe, in that at this preſent you are prayſed even by your very enemies, and to ſee your *Reſolutions* redoubtable to thoſe who have great Armies on foot, and the chiefe Forces of the State under their Command. I would ſay more, did I not feare you might ſuppoſe, I had ſome private Deſigne in my *Diſcourſe*, or ſeeke hereby to prepare you to receive ſome kind of importunitie from me: But I moſt humbly beſeech your Lordſhip to be confident, that I being of *free Condition*, am

little

little acquainted with *Flattery*; and that I am not so given over to gaine, but that notwithstanding you were still in *Avignion*, I would ever as really as at this houre remaine,

My Lord,

The 15. of *May*, 1623.

Your most humble and most affectionate Servant,

BALZAC.

To the Cardinall of Richelieu *from*, BALZAC.

LETTER. IIII.

MY LORD,

WEre I not well acquainted with my owne insufficiencie, I might well be possessed with no small vanitie, upon the *Letter* you did me the Honour to write unto mee, and might well imagine my selfe to be some other

thing then I was the day before I received it. But knowing it is no other than a meere favour you pleaſed to affoord me, I will not flatter my ſelfe in my good Fortune, nor leſſen the Obligation due unto you, in preſuming to merit the ſame. If *Vertue* required any Recompence out of her ſelfe, ſhe would not receive it from other mouth then yours; and your Reputation is at this day ſo *Iuſt* and *Generall*, as it is become a *Veritie* wherein the Wiſe agree with the Vulgar. I doe therefore account my ſelfe very happy, to be reputed of, by a Perſon who is able to give a value to things of themſelves worthleſſe; and I attribute ſo much to your *Iudgement*, that I will no longer hold any meane opinion of my ſelfe, leſt therein I ſhould contradict you. Truely (my Lord) very difficultly will my parts any way anſwer your Expectation. The time my *Feaver* affoordeth me for reſt is ſo ſhort, I can hardly imploy it to other purpoſe than to complaine of its crueltie. I have enough to doe to live, and to make

that

that good: I keepe my ſelfe as carefully as though I were compoſed of *Cryſtall*, or as if I were ſome neceſſary matter for the good of all men. Yet (my Lord) you have ſo great power over mee, that I will ſtrayne my ſelfe to ſhew my Obedience, and to give you an account of my leaſure, ſince you pleaſe to thinke I ought not to deprive the World thereof. It is better to utter glorious Dreames, then to labour in groſſe Deſignes, and there are certayne Acts of the Spirit ſo excellent, that Princes are too poore, and their power too ſlender to affoord them their full merit. But my Lord, you have often given ſo great Teſtimonies of me, that if I ſhould not have ſome preſumption, it were fit I loſt my memorie. Wherefore out of the aſſurance you give me that my Stile doth not ſtray from that Perfection which men imagine, but never ſaw, nor have attayned unto: I will enter upon a deſigne which ſhall amaze our vulgar wits, and cauſe thoſe who have hitherto ſuppoſed they

they ſurmount others, to ſee I have found what they ſeeke for. Whatſoever I doe I will at leaſt have you at all times preſent to my thoughts, thereby to oblige my ſelfe not to come ſhort before ſo great an example, nor will I forget the place where at this preſent I am, to the end not to omit any thing worthy the *Antient Rome*. It is impoſſible at once to have ſo glorious obiects, and degenerous thoughts, or not to be tranſported with all thoſe Tryumphs of times paſt, and with the glorie of our Age. But this is not the place where I intend to ſpeak, it being of too ſmall extent to receive ſo illimitable a ſubiect: It ſhall therefore ſuffice in concluſion of this my *Letter* to tell you, that ſince upon your advice all poſterity dependeth, and the whole *Court* expecteth from you what they are, or are not to beleeve: I cannot chuſe (my Lord) but to eſteem my ſelfe right happy even amidſt my greateſt miſeries, if you ſtill continue unto me your equall *Iudgement* with the honour of your favours,

From *Rome* this 10 of *April*, 1623.

BALZAC.

TO

To the Lord Cardinall of *Richelieu*, *from Mounſieur* Balzac.

LETTER. V.

MY LORD,

MY purpoſe was at my arrivall in *France* to have preſented my *Service* unto you, in the place of your *Reſidence*, that I might have had the *honour*, to ſee you; but my *Health* having not beene ſuch, as to affoord me the free diſpoſition of my ſelfe: I am forced to deferre my contentment, *in that kinde*, and to intreat to heare ſome Newes from You, till I be able to go to underſtand them from your *Selfe*. In the interim, the better to cheare my *Spirits*, I will beleeve they are as good as I wiſh them, and will imagine this *Collicke* of yours, whereof I had ſo great *apprehenſion*, ſhall bee drowned in the *fountain* of Pougues. This truly is ſo generally deſired, & ſought for at *Gods* hands,

by ſo many mouths, that I am confident he wil not (in this point) leave the *felicity* he hath prepared for our times *unperfect*; and that He loveth the *World* too well, to deprive it of the good you are to *Perform*. Armies being defeated, new Forces may be ſet on foot, and a ſecond *Fleet* may be rigged, after the firſt periſh: but if wee ſhould want your *Lordſhip*, the World would not laſt long enough to be able to repaire ſuch a loſſe: And the King might have iuſt cauſe to bewaile the ſame in the midſt of his greateſt *Tryumphes*. He hath indeed an inexhauſtable Kingdome of men: the *Wars* do daily affoord him *Captaines*: the number of *Iudges* is not much inferiour to that of *Criminals*. It is only of wiſemen, and ſuch as are capable to guid the *Stern* of States, wherof the ſcarcity is great: and without flattery to finde out your *Equall* herein, all *Nature* had need put it ſelfe into *Action*, and that *God* long promiſed the ſame to *man-kind* before he be pleaſed to produce him. I ſay nothing,

my

(my Lord) I am not ready to ſweare in verification of my *beleefe*; or which I *confirme* not by the *Teſtimony* of your very *Enemies*. The authority of Kings is not ſo *Soveraigne*, as that is, you *exerciſe* over the *Soules* of ſuch as *hearken* unto you. Your Spirit is right powerfull, and daily imploied in great *affaires*, & which refreſheth it ſelfe in agitation of ordinary *occurrents*; You are deſtinated to fill the place of that *Cardinal*, which at this *preſent*, maketh one of the *beautifull* parties of *Heaven*, and who hath hitherto had no *Succeſſour*, though he have had *Heires* & *brothers*. This being thus, who will doubt that publick *Praiers* are to be *offred*, for ſo precious and neceſſary a *health* as *yours*, or that your *life* ought to be deare unto *you*, wherin you are to conſerve the glory of our *age*. As for me (my Lord) who am aſſaulted on all ſides, & to whom nothing is remaining ſave *hope*, being the only *benefit* of thoſe who are *deprived* of all other: ſince my misfortune will needs

make me that *publicke* ſacrifice, which is, to be charged with the paines of all the people, and pay for all the world. I could be wel content you ſhould ſend me your *Collicke*, and that it come to accompany the *Feaver*, the *Sciatica* & the *Stone*. Since of ſo many *Diſeaſes*, there can but one *Death* be compoſed. Nor is it time any longer, to be a good husband of what is already loſt. But I will not enter further into this *diſcourſe*, whereof I ſhall find no end; and it were to ſmall purpoſe to tell you, he is the moſt wretched man in the *world*, who ſo much *honoreth* you, for feare you ſhould reiect my *affection*, as ſome fatall thing, and leaſt it availe me not at all to proteſt that I am, my *Lord*,

September the 4. 1622.

your moſt humble and moſt obedient Servant:
BALZAC.

To the Lord Cardinall of Richelieu.

LETTER. VI.

MY LORD,

After the ſealing of theſe preſents, a meſſenger paſſed by this place, by whom I underſtand

ſtand that the Pope hath created you a Cardinall; I make no queſtion but you receiued this Newes as a matter indifferent vnto you: and that your Spirit being raiſed aboue the things of this world, you behold them with one and the ſame Aſpect. Yet ſince herein the publicke good meeteth with your particular intereſt, and that for your ſake the Church reioyceth even in all the moſt irkeſome Priſons of *Europe*; it is not reaſonable you ſhould deprive your ſelfe of a contentment no leſſe chaſt, then thoſe *Heauen* it ſelfe affordeth vs, and which proceedeth from the ſame cauſe. All good men (my Lord) ought in theſe times to deſire great Dignities, as neceſſary meanes to vndertake great matters. If they doe otherwiſe; beſides that God will demand a ſtrict account from them of thoſe his Graces, whereof they haue made no good vſe: the world hath likewiſe iuſt ſubiect of Complaint, ſeeing them abandon it as a pray to the wicked

and that their desire of ease causeth them to forsake the publicke good. This (my Lord) is to let you know, you are to receive your *Humility* for those Actions, passing betweene *God* and *your selfe*: But that in other cases you can neither have too much wealth, nor over great power, since *Obedience* is due to *Wisedome*; there being certain vertues not practiseable by the poore. I doe therefore infinitely rejoyce, to see you at this present raised to that eminent Dignity, wherein you fill the Vniverse with Splendor, and where your sole Example will (I hope) carry so great weight, as to cause the Church to returne to the Purity of its first *Infancy*. Truly, if there be any hope to expect this happinesse, and to see rebellious Spirits perswaded, as we behold their cities forced; you doubtlesse are the man, from whom we are to expect this felicity, and who is only able to finish the victories of kings by the subversion of Misbeleevers: To this effect doth all *Christendome* exact

these atchiuements at your hands, as a last instruction, and the generall peace of Consciences: and my selfe who have thus long been in search after the *Idea* of *Eloquence*, without finding amongst us any which is not either counterfeit or imperfect, am very confident you will bring it to light in the same excellency as it was, when at *Rome* the Tyrants were condemned, and when it defended the oppressed Provinces. Though Purple be very refulgent, yet will it receive a farther lustre by this your Dignitie, carrying command where ever it commeth: and which is particularly so proper for the conduct of Soules, as it is onely to that power whereto they will submit themselves. My Lord if I have any hope to be knowne in after Ages, or that my name may passe to Posterity; they shall finde this consideration to bee the first Obligation unto mee, of seeking the Honour of your Acquaintance, and that having heard you speake, you

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did so absolutely purchase both my thoughts and affections, that since then, I have ever reflected upon you, as on an extraordinary person, and have ever passionatly remained,

My Lord,

Your most humble, most obedient, and most faithfull servant,

BALZAC.

The 16. of December. 1622.

To the Cardinall of Richelieu *from* BALZAC.

LETTER. VII.

MY LORD,

HAd the waies beene safe, or if the good order you have taken for publicke security, had not beene subiect to the like succesſe as are wholsome Laws, which are seldome wel observed, I should not be necessitated to take a longer time then you allotted mee when I parted

parted from *Fountainebleau*, nor had I till now beene constrained to spin out the time of my Dispatch. But though your Commandments are al powerful in me, yet you know necessity wil first be obeyed, nor wil you (I hope) be displeased that I have made choyce of a prison wherto I am accustomed, to avoid another not so commodious for me. This hath not happned but to my extreame griefe, since I have not been able to be a witnesse of the most illustrious life of our Age, and have therby lost halfe a Yeare of your *Actions* which (well nigh) fill up all our *History*. For though we are not so remote frō the World, that no newes can come to us, yet they passe so many places, as it is impossible they receive not divers Impressions, or that they should arrive here in their purity, since they are often altered frō the very *Louvre*; yet have I understood, and *Fame* hath published even in Desarts, the great Conflicts by you undergone and atchieved for the honour and reputation of

France, and how you have ſubdued the ſubtilties of Strangers, being in truth more to bee feared than their Forces. I heare how *Italy* hath ſpent all her practiſes without hurting any, and how thoſe Stateſmen who made account to Seignorize in all Aſſemblies, and to bee Maſters in all Reaſons of State, were unable to defend themſelves againſt you, but with paſſion, and choller: nor to complaine of any other thing, but that you perſwaded them to whatſoever they were before-hand reſolved not to yeeld. So as (my Lord) thoſe who tearmed us *Barbarians*, and by their treaties commonly tooke revenge of our Victories, have in the end found *Wiſedome* on this ſide the *Alpes*, and have well perceived there is a man who hath abilities to hinder them from deceiving others. They ſtood amazed to ſee a Servant who would not ſuffer there ſhould bee any Maſter greater than his Soveraigne. Who was as ſenſible of the leaſt Evils of his Countrey, as of his proper ſorrowes,

ſuppo-

ſuppoſing himſelfe to bee wounded upon the leaſt apprehenſion, when any made ſhew of trenching upon the Dignity of this Crowne. But when they found you applyed preſent remedies to all ſuch inconveniences as they obiected; that you prevented the difficulties they offered to propoſe, that you dived into their Soules, drawing thence their cloſeſt Intentions, and how at the firſt conference you made anſwer to what they reſerved for a ſecond. Then it was indeed, when their *Fleame* was turned into *Choler*, and when you put their Humane Wiſedomes and politique Maximes to a ſtand. So as we ſee it is ſufficient onely to let good appeare, to cauſe it to bee beloved: and truely if *Reaſon* had the like power over the *Will*, as it hath over the *Vnderſtanding*, all thoſe *Italians* doubtleſſe, who heard you ſpeake, had returned good *French-men*, and the ſafety of *Chriſtendome* together with the ſecuritie of her Princes, had beene but one daies worke. Forraigne Warres had beene ended in your

chamber: nor ſhould wee now have any more than one buſineſſe upon us, and the Kings Forces had at this preſent beene imployed onely in ſuppreſſing the Rebels of his owne Kingdome. My Lord, I hope you are perſwaded (though I could not probably expect any ſleight Occurrents from the place where you are) yet that I received theſe with much Emotion and Tranſport, it not being in my power to diſſemble my ioy, when I underſtood how their Maieſties are not wearie of your Service, and how after having tryed divers Councels, it was in concluſion thought fit to follow yours, and that you precede in the affaires of *Europe*, by being Conductor of the Fortune of *France*. Truely, of all exteriour contentments, there is not any whereof I am ſo ſenſible as of that. But on the other ſide, when I underſtand that your Health is dayly aſſaulted, or threatened by ſome accident, that the Tranquilitie your Conſcience affoords you, hinders you not from having ill

Nights:

Nights: And how amidst the happy successes befalling you, life it selfe is notwithstanding sometimes tedious unto you; then indeed I must confesse they touch mee in the tendereſt part of my *Soule*. And whilst the *Court* makes thousands of feined *Protestations* unto you: there is an *Hermite* some hundred *Leagues* from you, who mournes for your maladies with unfeigned teares. I know not whether or no I may presume to say, *I love you*: yet is it not probable you will take offence at a Word wherewith you know *God himselfe* is well pleased. My *Lord*, I doe in such manner Love you, as I am either sicke upon the Relation of your indisposition; or if the newes be current that you are recovered, yet have I still an apprehension of what alteration each houre may bring upon you. Ought it then to bee in the Fits of your *Feaver*, and in your inquietude for want of sleepe, that you understand these publicke *Acclamations*, and the due *Prayses* you have purchased: Shall the *Senses* suffer, and the *Spirits* reioyce; or

they continue tortured amidst these Tryumphs, or that you (at once) performe two contrary Actions, and at the same time have need, as well of Moderation, as Patience? If *Vertue* could be miserable, or if that Sect which acknowledgeth no other evill, but paine, nor any greater good than pleasure, had not beene generally condemned: the Divine providence had received complaints from all parts of this Kingdome, nor had there beene an honest man knowne, who for your sake had not found something farther to be desired in the conduct of this World. But (my Lord) you understand much better then I doe, that is onely touching the felicity of beasts, wee are to beleeve the body, and not concerning ours, residing onely in the supreame part of our selves, and which is smally sensible of those disorders committed below her, as those in *Heaven* can bee offended by the Tempests of the *Ayre*, or vapours of the *Earth*. This beeing true: God forbid, that

by the eſtate of your preſent conſtitution, I ſhould iudge of that of your Condition: or that I ſhould not eſteeme him perfectly happie who is ſuperlatively wiſe. You may pleaſe to conſider, that howbeit you have ſhared with other men the infirmities of humane Nature, yet the advantage reſteth ſoly on your ſide: ſince (upon the matter) there is onely ſome ſmall payne remayning with you, inſtead of an infinity of errours, paſſions, and faults falling to our lots. Beſides, I am confident that the terme of your ſufferings is well nigh expired, and that the hereafter prepares right ſolid and pure Contentments for you, and a youth after its ſeaſon, as you are become old before your time. The King who hath uſe of your long living, makes no unprofitable wiſhes: *Heaven* heares not the Prayers that the Enemies of this State offer. We know no Succeſſour that is able to effect what you have not yet finiſhed: and it being true, that our Forces are but the Armes of your Head, and that

your

your Councels have beene choſen by *God* to re-eſtabliſh the Affaires of this Age: wee ought not to bee apprehenſive of a loſſe which ſhould not happen but to our Succeſſours. It ſhall then be in your time (my Lord) I hope that oppreſſed Nations will come from the Worlds end to implore the Protection of this Crowne: that by your meanes our Allies will repaire their loſſes, and that the *Spaniard* ſhall not bee the ſole Conquerour, but that wee ſhall prove the Infranchiſers of the whole Earth. In your time (I truſt) the *Holy See* ſhall have her Opinions free, nor ſhall the inſpirations of the *Holy-Ghoſt* be oppugned by the artifice of our Enemies, and that reſolutions will be raiſed worthy the ancient *Italy* for defence of the common cauſe. To conclude, it will bee through your *Prudence* (my Lord) that there ſhall no longer bee any Rebellion among us, or Tyrannie among men: that all the Cities of this Kingdome ſhall bee ſeates of aſſurance for honeſt men; that

novelties

novelties ſhall be no farther in requeſt, ſave onely for colours and faſhions of Attire: that the People will reſigne Liberty, Religion, and the Common-wealth, into the hands of Superiours, and that out of lawfull government, and loyall obedience, there will ariſe that felicity *Politicians* ſearch after, as being the end of Civell life. My hope is(my Lord) that all this will happen under your ſage conduct, and that after you have ſetled our repoſe, and procured the ſame for our Allies, you ſhall enioy your good deeds in great Tranquilitie, and ſee the Eſtate of thoſe things endure, whereof your ſelfe have beene a principall Author. All good men are confident theſe bleſſed events will happen in your Age, and by your Advice. As for mee who am the meaneſt amongſt thoſe who iuſtly admire your *Vertues*, I ſhall not (I hope) proove the ſlackeſt in the expreſsion of your *Merits*: Since therefore they (of right) exact a generall acknowledgement: If I ſhould faile

in my particular contribution, I were for ever unworthy the *Honour* I so ambitiously aspire unto; the heigth whereof is to be esteemed

Your Lordships most humble and most obedient servant,

BALZAC.

To the Lord Bishop of Ayre.

LETTER. VIII.

MY LORD,

IF at the first sight, you know not my *Letter*, and that you desire to be informed who writes unto you: It is one more old like than his *Father*, and as over-worne as a *Ship*, having made three Voyages to the *Indies*: and who is no other thing then the Reliques of him, whom you saw at *Rome*. In those dayes I sometimes complayned without cause, and happily there was then no great difference betweene the health of others, and my infirmity. How-

soever

ſoever, be it that my imagination is crazed, or that my preſent payne doth no longer admit of any Compariſon. I begin to lament the *Feaver* and *Sciatica* as loſt goods, and as pleaſures of my youth now paſt: See here to what termes I am reduced, and how (as it were) I live, if it may be called living, to be in a continuall conteſtation with *Death*. True it is, there is not ſufficient efficacie in all the wordes whereof this *World* makes uſe, to expreſſe the *Miſeries* I indure: they leave no place, eyther for the *Phyſicians* skill, or the *Sickmans* Patience: nor hath *Nature* ordayned any other remedies for the ſame, ſave onely *Poyſon* and *Precipices*. But I much feare leaſt I ſuffer my ſelfe to be tranſported with payne, or indure it leſſe Chriſtianly then beſeemeth mee, being a Witneſſe of your *Vertue*: and having had the meanes to profit my ſelfe by your *Example*. My Lord, it is now time (or never) I ſubdue this wicked ſpirit, which doth forcibly tranſport my will: and that the old *Adam* obey the

other. Yet doth it not a little grieve me, to be indebted to my *miſerie* for my *Soules* health, and that I much deſire it were ſome other more noble *conſideration* then *neceſſity*, ſhould cauſe mee to become an honeſt man. But ſince the meanes to ſave us are beſtowed upon us, and that we chuſe them not, it is fitting that *Reaſon* convince our ſenſibilities, cauſing us to agree to what is otherwiſe diſtaſtefull unto us. At the worſt, wee muſt at all times confeſſe, that wee cannot bee ſaid to periſh, when we are ſafely caſt on ſhore by ſome ſhipwrack: and it may be, if *God* did not drive me, as he doth, out of this *Life*, I ſhould never dreame of a *better*. I will referre the reſt to be related unto you at your returne from *Italy*, with purpoſe to lay open my naked *Soule* unto you, together with my *Thoughts* in the ſame *ſimplicitie* they ſpring in me: you are the onely *Perſon* from whom I expect *Reliefe*: and I hold my ſelfe richer in the poſſeſsion of your *good Opinion*, then if I enioyed the favours of all earthly *Princes*,

ces, and all the Wealth of their Territories and Kingdomes. Truely this is the first time (since I writ unto you from *Lyons*) I have made use of my hands; and I have received a hundred Letters from my Friends without answering one. Hereby (my Lord) you see, there is no other consideration (your selfe excepted) of force to cause mee to breake silence, since for all others I have lost the use of speaking. Yet I beseech you to thinke (notwithstanding all this) my affection to bee neither penurious nor ambitious. The Riches I crave at your noble hands, are purely spirituall, and I am at this present in an estate, wherein I have more need to settle some order for the affaires of my *Conscience*, then to reflect upon the Establishment of my worldly *Fortunes*. But (my Lord) to change Discourse, and a little to retire my selfe from my paines, what doe you thus long at *Rome*? Doth the Pope dally with us? And will he leave to his Successour the glory of the best Electi-

on can be made? Is he not affraid leſt it bee given out hee hath ſome intelligence with his Adverſaries, and that he taketh not the advice of the *Holy-Ghoſt*, in what concerneth the *Churches* Honour? for *Gods* cauſe bring us with ſpeed this Newes, provided it be the ſame the King demands, and all good men deſire. I hope it ſhall not bee ſayd, you have ſpoken *Italian* all this while to no purpoſe, or that you can accuſe his predictions, as erronious, who never falſified his word with you; and who is perfectly,

My Lord,

The 2. of *July*, 1622. Your moſt humble Servant,

BALZAC.

To the Lord Bishop of Ayre.

For the true understanding of this Letter: *it is necessary to be acquainted with the* Gibbrige, *the* French *residing at* Rome, *use to speake, who frame a new kind of* Language *to themselves, Composed of* Italian *words, having onely* French *terminations.*

LETTER XI.

MY LORD,

I Thinke you will never be wearie of going to *Cortege*, and that you will for ever have an apprehension of the *Crepuscule* all the dayes of your life: so it is, that you have long enough caused the Curtaines of your *Carroach* to be drawne in presence of those of *Cardinals*: and that you may well be (ere now) acquaynted with the *Court of Rome*, even from the *Papall* Subiects, to those who desire to be admitted into the first degrees of *Sacred Orders*. For my part, I should soone be wearie in seeing dayly one and the same thing, and in beginning the day from

the

the firſt houre of night? What can there be ſo pleaſing in the place where you are, that ſhould deſerve to ſtay you there? in faire weather the Sunne is dangerous: halfe the Yeare they breath nothing but *Smoake*, and in the reſt, it raineth ſo frequently, that it ſeemeth ſome Sea hangeth over the City of *Rome*. But it may bee you take pleaſure in ſeeing the *Pope*, a body over-ſhaken, and trembling with *Age* and *Infirmities*, who hath no other thing then *Ice* in his *Veines*, and *Earth* in his *Viſage*. I cannot imagine how this obiect can afoord you any great contentment; or that you are much taken with the Societie and Companie of the great multitude of my Lords his Aſsiſtants, partaking of the one and the other Signature. Nor can it bee *Curioſile* whom you ſo often over-rule, who ſhould intreat you to ſtay there for the furtherance of his Affaires. For being (as he is) a *Popeline*, and of the Family of the Cardinall *Ludoviſio*, who afoords him his full ſhare, it cannot be but well with him.

him. I conclude therefore (my Lord) that I cannot gueſſe the cauſe of your ſtay, if you take not the paines to tell me. For to imagine *Monnſieur de Luzon* not to be as yet a Cardinall, were no leſſe then to wrong the Kings credit, and to iudge amiſſe of publique acknowledgment, I am here at the *Antipodes*, where there is not any thing but *Ayre*, the *Earth*, and a *River*; one had here need make above ten dayes iourneyes to finde a man: wherefore having in this place no other communication but with the dead, I can relate no other newes unto you, but of the other *World*. Is it not true, that he who would have burnt his ſhirt, had it knowne his ſecrets, would hardly have beene drawne to make his generall confeſſion? and that *Alexander* the Great would with much difficulty have beene induced to purchaſe *Paradiſe* by *Humility*? What ſay you of poore *Brutus*, who killed his Father, thinking to confound a Tyrant, and no leſſe to repent

himſelfe at his Death, in having loved *Vertue*, then if he had followed an unfaithfull Miſtreſſe? Doe you not yet remember the firſt Conſuls, whoſe words ſmelt of Garlicke and greene roaſted Meat? thinke you not they made uſe of their hands in ſtead of feet, being ſo rough and durty as they were, and wore *Shooes* inſtead of *Gloves*? Theſe men were not acquainted either with *Suger*, *Muske*, or *Amber-greece*. They had not (as then) any *gods* of *Gold*, or *Goblets* of *Silver*. They were ignorant in all ſorts of *Sciences*, ſave onely to make *War*, and to have domination over men. I lately read how in *Venice* (in former times) men of greateſt quality, uſually married with common women, and that either the good Husbandry, or the mutuall correſpondency was ſuch among the Citizens, that one Wife ſerved three Brothers. Thinke you that *Francis* the firſt is called *Great*, for having vanquiſhed the *Swiſſes*? or to diſtinguiſh him from his Grand-childe? or by reaſon of his great Noſe? Give me a reaſon why

Selim

Selim slew his *Father*, his *Brothers*, and *Nephewes*, and after all this dyed but once? Were it not that I feare to be wearisome unto you, I should never make an end of my *Newes*, yea I should be sufficiently stored to entertayne you my whole life-time. But it is high time that *unprofitable Speeches*, give place to *Pious Cogitations*; and that I leave you among your *Myrtles* and *Orange-Trees*, where you are never better accompanied then when you are alone. I will here conclude, rather out of *Discretion*, then for want of *Matter*: But this shall not be till after I have sayd, that of all those who have any share in your *Favours*, there is not any who is therein more proud of his good *Fortune*, than my selfe, or more really then I am,

My Lord,

The 25. of *September*, 1622.

Your most humble and most affectionate Servant,

BALZAC.

To the Lord Biſhop of Ayre
from BALZAC.

LETTER. X.

MY LORD,

THeſe times are fatall, for abating thoſe heads appearing above others, and for changing the face of things: and queſtionleſſe if this courſe ſtill continue, the King will eyther be forced to ſeeke out a new people, or to reſolve himſelfe for a ſolitary Reigne. All the *Court* is blacke with mournings: there is not a *French-man* who doth not either weepe, or is bewayled: and *Warre* cauſeth onely ſleight ſorrowes: yet even amongſt thoſe whoſe loſſe we lament, there are alwaies ſome we willingly leave, and whoſe *Cataſtrophe* may ſerve us as a Conſolation for the reſt. Without further ambiguitie, the man is ſeaſed on, who grew leane by the well-fare of others, and who was one of

of those pale and sober persons, borne for the *Ruine* of *States*: there is some appearance hee dyed as well of the Purples of *M. L. C. D. R.* as of his owne, and that you sent him his first surfeit from *Rome*: where he truely considering how there was no longer any favour to follow, nor Favorite to flatter, hee would leave to live any longer, as though hee had no further affaires in this World. Howsoever it be, we are herein to acknowledge the *Finger of God*, and to confesse, he doth sometimes punish Malefactors, without observing the formes of *Iustice*: at least it cannot be denied, but *God* loveth the *Queene* extraordinarily, since he reserveth to himselfe the revenge of all her iniuries, nor will let any thing remayne in the world which may prove distastefull unto her. If she desired the *Sea* should be calme in the most stormy dayes of *Winter*, or two *Autumnes* to happen each *Yeare*: I am confident of *Natures* change, in conformity to her wil: nor is there any thing she

cannot obtaine of *Heaven*, which granteth the very Prayers ſhe hath not as yet begun. I am here ſome hundred and fiftie Leagues from thoſe fine things, where I ſtudy to ſolace my ſelfe as much as poſſibly I can: and to this end, I make my ſelfe drunke everie day: But to free you from any ſiniſter Opinion of what I ſay, I aſſure you it is onely with the water of *Pougues*, which ſurely would be Inke, were it blacke: ſo that I ſurfeit without ſinning againſt the Rules of *Sobriety*, and my frolickes are as Auſteere as the *Minimes* faſtings. I have a great deſire to enter Covenants with my *Phyſitians*, wherby it might be granted, that all agreeable things ſhould be wholeſome, and that one might ſpeedily recover his Health by the ſent of *Flowers*, inſtead of their Medicines, which are ordinarily ſecond miſeries ſucceeding the former: yet without ſpending much time, or trouble: I have made all Impoſſibilities paſſable with me, and in the caſe I am, I would ſwallow *Fire*, were it preſcribed me for the recovery of my health.

health. It is no ſmall advantage not to be reduced to theſe termes no more then you are, and not to know what it is to ſuffer or complayne. So is it for the generall good of the whole World, that *God* hath given you this vigorous Health, to imploy it in the ſervice of *Kings*, and in your Vigilancy over the *Conduct of People*. As for me, who ſhould not happily make ſo good uſe thereof as I ought, and who am farre more inclineable to *Vice* then to *Vertue* : I hold it convenient I be alwayes crazy, and that *God* take from me the *meanes* to offend Him, wherof otherwiſe I ſhould infallibly make but over-much uſe : I write not at this preſent to *M.* it is all I can do to finiſh this *Letter* in haſt, and to tell you what you long ſince knew, that *I am, my Lord,*

October the 15. 1622.

Your moſt humble and paſſionate ſervant,

BALZAC.

TO

To the Lord Biſhop of *Ayre* *from* Balzac.

LETTER. XI.

MY LORD,

I Am infinitely glad to underſtand by your *Letters*, of your ſafe return into *France*, and that you have now no further uſe of *Cypher's*, for the expreſſion of your minde to my Lord the *Cardinall* of *Richelieu*. I ſhall at your pleaſure (I hope) underſtand the particulars of your *Voyage*, and what you have ſeene at *Naples* and *Venice*, worthy your content. This is not out of any great curioſitie I have for theſe things, or that I admire dumbe Marble, or Pictures being no way ſo beautifull as the *Perſons*: Theſe trifles are to be left for the *Vulgar*, with whom the ſame Obiects limit their imagination and ſight: and who (of all times) reflect meerely upon the preſent, and (of all things,) onely upon the appea-

appearance: but for my part I am of a contrary opinion. There are not in the whole world any Pallaces so sumptuous, or of so high a structure which are not farre under my thoughts, and I conceive in my spirit a poore hermitage, to the foundation wherof many more materials are proiected then were requisite for establishing a *Republicke*. You see here, my Lord, how in some sort I play the Prince amidst my *Poverty*, and with what insolency I scorne what the *world* so much admireth: I am as haughty, as though I were a Minister of State: or as if this last change in the Kingdome had beene made for me alone: yet you know well that I call not my selfe *L.M.D.L.V.*, and how if there had beene none but my selfe to assault my Lord the Comte of *Schamberg*, Vertue, it still had continued in the same place where it hath beene reverenced of all men. Each man hath his severall censure concerning this great newes, but whatsoever they can say, I assure my selfe there can nothing

befall that Lord, whereto he is not at all times prepared, and that he hath lived too long, not to know that *Fortune* taketh ſpeciall delight in dallying with the affaires of *France*, and hath from all Ages made choyce of our *Court*, as the *Theater* of her follies. If he had not beene provided of the governement of this Citie, and what time the King commanded him to come thence, his fall had beene more fearefull then it was, but it is Gods will that *Angoleſme* ſhould be the fatall retreat of the afflicted, and truely all things well conſidered, it is no great downe-come to light upon a Mountaine: Now truely if there be any thing amiſſe in the Adminiſtration of the Kings Monies, hee cannot be taxed for introducing this Errour: for he found it there: and beſides, the neceſſitie of the Times have ever reſiſted his good intentions, and have hindered the appearance of what he had in his heart, for the reformation of diſorders: It is now neceſſary the King undertake ſo glorious a De-

ſigne, and ſet his hand to that part of the State, which hath more need of redreſſe than all the reſt. But hee is firſt to beginne by the moderation of his Spirit, and he ſhall after gaine their loyaltie who ſerve him. If thoſe Princes our Elders have ſeene, had conſidered, that the Coyne comming into their *Exchequers*, was no leſſe then the blood, and teares of their poore Subiects, whom they have often forced to flye into Forreſts, and paſſe the Seas to ſave themſelves from Taxes and Impoſitions: they would have beene more ſcrupulous and cautelous how they had touched upon ſo dreadfull undertakings: at leaſt they would not have beene at once both indigent and uniuſt; nor have amazed all the Princes of *Europe*, who could never conceive why they borrowed their owne monies of their *Treaſurers*, who receive their revenewes, as they purchaſe their owne ſtrong places from their *Governours* who command therein. Truely, it is very ſtrange the *Great*

Turke can intrust his Wives to the vigilancy of others, and assure themselves their Chastity shall thereby be conserved, yet that Kings know not to whom they may safely encharge their Treasures. But the true reason is, for that an honest man is by so much more difficultly found, then an *Eunuch*, by how much Miracles are more rare than Monsters. Great Fortitude is requisite for the attayning of Honestie, but the Will onely sufficeth to become Covetous, and the most harmelesse have hands, and may happen to have Temptations. Were it my part to play the Reformer, and to Preach before the Prelates, I would enlarge my selfe upon this *Subiect*: but in the condition wherein I stand, it is sufficient I approve not the ill, and have a good Opinion of the present State: provided, the report be current, that there is now no obstacle betweene the *King* and the *Queene* his *Mother*, likely to hinder them from meeting: and that things are reduced to those termes

wherein *Nature* hath placed them: Then will the face of the State shortly resume the same beautie the late *King* bestowed thereon, and God will with a full hand powre his *Graces* upon so iust a Government. Though my Lord the Cardinall of *Richelieu* were onely neare publique affaires, without touching them, there is no question but he would bring a blessing to all *France*, and though hee intimated nothing to the *King*, yet that hee would at least inspire whatsoever were necessary for the good of his Subiects, and Dignity of his Crowne. I will reserve to speake as I ought of this rare *Vertue*, till my great *Worke* come to light. Where I will render every man his right, and condemne even those as culpable, whom the Parliaments crouch unto: There shall it be where I will canvasse the Court of *Rome*, (which I alwayes separate from the *Church*) with as much force, and freedome as hee used, from whose mouth wee have seene *lightning* to issue, and *Thunder* to be

throwne out. There is not any thing of so faire a semblance whose *Deformities* I unmaske not. There is nothing of *Eminency* from one end of the *World* to the other, I over-turne not. I will discover the *Defects* of *Princes* and *States*. I will expugne *Vice* whersoever it is hidden, and with what *Protection* soever it is palliated. To conclude, I will passe as severe a *Judgement* as was that of the *Areopagites* in times past, or of the *Inquisition* at this present. Yet my Lord, in this my common censure, I will take a particular care of the *Queene Mothers* Reputation, and willlet all the *World* see, that what heretofore others have called *Vertue*, is the naturall Habitude of this great *Princesse*. In the place for others appoynted for *Afflictions* and *Calamities*, *She* shall together with the King, receive onely *Flowers* and *Crownes*: and as *her innocencie* had saved her from the *generall Deluge*, had *she* then lived, so will it cause her to Tryumph in my *Story* amidst the ruines of others. I have not the facul-

ty of *Flattering*, but the *Art* onely to ſpeake the *Truth* in good termes; and the *Actions* you ſee, had need be more eminent than thoſe you have read of, if I equall them not by my *Words*. This being thus (my Lord, as I hope you doubt not:) imagine in what termes I will iuſtifie the *R. D. L. R.* and in what ſort I will intreat her enemies: if I have a minde to it, I will make it one day appeare that *C. C.* hath beene as cruell a *Monſter* as thoſe who devoure whole *Cities*, and denounce *Warre* againſt all *Humane* and *Divine* things. One will imagine by the markes I give him, that *R.* was a *Magician*, which daily pricked ſome *Image* of Waxe with needles, and who diſturbed the repoſe of all *Princes* Courts of his time, by the force of his Charmes. The truth is, *I* will doe great matters; provided my *Courage* quaile not on his part whence *I* expect it ſhould come, and to whom by a kind of ſtrict *Obligation*, I am excited to undertake this *Iudgement*, which will be no leſſe famous then that of *Mich. Angelo*.

Art

At our next meeting I will more particularly acquaint you with the whole designe of my *Worke*, with its *order*, *ornaments*, and *edifice*, you shall there see whether or no I make good use of those houres I sometimes obtaine from the tyranny of my *Physitians* and lingring maladies. In the interim doe me the Honour to love me still, nor thinke I speake the *Court-language*, or that I compliment with you, when I assure you I am more then any man living,

My Lord,

Your most humble Servant,

The 18. of *December*, 1622. BALEAC.

Another Letter to the Lord Bishop of Ayre.

LETTER XII.

MY LORD,

IT must needs be, your Oath of *Fealty* doth yet continue, and that the Ceremonie you are imployed in, be longer

then I imagined, ſince I have no newes from you: for I muſt freely confeſſe unto you, I am not ſo fleightly perſwaded of my ſelfe, as to have any thought, as that you neglect me. Beſides, I am certaine that Publique Faith, and what hath ever beene ſworne upon *Altars* and the *Goſpels*, are not more inviolable then your word, and that it will ſtand good though *Heaven* and *Earth* ſhould ſtart: Beſides, I can leſſe conjecture, that you are hindered by want of *Health*, whereof I hope you enioy ſo large a Treaſure, as it is like to continue as long as the *World* laſteth. It were a wrong to me, ſhould you alledge *Sickneſſe*, and no leſſe than to wrangle with me for a thing in ſuch manner appropriated to my ſelfe, as I cannot communicate it to any other. I will therefore imagine whatſoever you will have me to thinke: you may love me if you pleaſe, without taking the paines to tell me ſo: But for my part, how importunate ſoever I am herein, yet

am I reſolute to write unto you, till you cut off my hands, and to publiſh ſo long as I have a tongue, that I am,

Sir,

The 16. of *December.* 1622. Your moſt humble and moſt affectionate ſervant,

BALZAC.

To the Lord Biſhop of Ayre *from* BALZAC.

LETTER XIII.

My Lord,

YOu cannot loſe me, how little care ſoever you take to keepe me: The *Heavens* muſt neceſſarily infuſe new affections in me, and utterly alter my inclinations, if they intend to inhibite me to be your Servant. Yet doth it not a little grieve me, you do not teſtifie what I know you beleeve: and that having the power to make me happy by the leaſt of your *Letters*, I have more trouble to impe-

trate

trate this favour, then I ſhould finde in the obtaining of three Declarations from the *King*, and as many Briefes from his Holineſſe. But all this notwithſtanding I cannot be perſwaded you place me among matters of meere indifferency, or that you no longer remember what you have promiſed with ſo large Proteſtations, which I hold to be moſt authenticall. I rather for the ſatisfaction of my thoughts will be confident you have reſolved to love me in ſecret, thereby to avoide all iealouſie: and will beleeve there is more cunning, then coldneſſe in your Silence; were it otherwiſe, or had I really loſt your Favours, certainely I would not ſurvive ſo deepe a diſcomfort, ſince there is not any baniſhment, ſhipwracke, or ſiniſter Fortune, I could not rather require at *Gods* hands, then ſuch a loſſe: But theſe Diſcourſes are as much as to ſuppoſe impoſſibilities, or to invent Dreames: I will therefore leave them, to let you underſtand ſome newes from me. I can onely

say, the Ayre of this Countrey is not offensive unto me: for to assure you that I am in health were too great a boldnesse, I confesse, I have now & then some pleasing pauses, and I enioy certaine good Houres, which make me remember my former Health: But there is great difference betweene this imperfect estate of mine, and a constitution comparable to that of yours who have life sufficient to vivifie thirtie such worne bodies as mine, which needs but one blast to blow it downe. Howsoever, my *physitians* have promised to make me a new man, and to restore unto mee what I have lost. I should be well contented they were men of their words, and that I might at my ease attend all occasions, to testifie how passionately I am

The 6. of *Ianuarie*, 1623.

Your most humble and most affectionate Servant,

BALZAC.

TO

To the Reverend Bishop of Ayre.
From BALZAC.

LETTER. XIIII.

My LORD,

SInce you have as much care of me as of your Dioceſſe, and in that I perceive you would imagine ſome defect, even in the felicities you expect in *Heaven*, ſhould you be ſaved without me, I will uſe my utmoſt indeavours to cauſe that your deſire of my Spirituall good prove not unprofitable, and to make my ſelfe capable of the good Counſell you gave me by your *Letter*. True it is, I have beene ſo long habituated in *vice*, I have almoſt utterly forgotten my ſtate of *Innocency*, ſo as a particular *Iubile* for my ſelfe onely, were no more then neceſſary: on the other ſide, the pious motions I have, are ſo poore and imperfect, that of all the flames the *primative Chriſtians*

have felt and endured, I ſhould hardly ſupport the meere ſmoake. Yet (my Lord) even in this bad ſtate wherin I now ſtand, doe *I* expect a Miracle from my *Maker*, who is onely able to raiſe Children out of the hardeſt Quarries: nor will *I* beleeve his Mercy hath finiſhed what he intendeth to effect for the good of Mortals: For ſince hee hath placed Ports upon the ſhoares of moſt dangerous Seas, and given ſome kinde of dawning, even to the darkeſt Nights: it may be there is yet ſomething reſerved for me in the ſecrets of his *Providence*: And that if hitherto *I* have ranged out of the right way, he will not any longer ſuffer me to ſtray, or tire my ſelfe in the tracke of *Vice*. And truly, *I* muſt here, though much to my ſhame, acknowledge the truth unto you, with thoſe few drops of corrupt bloud (which is all *I* have left) *I* am plunged in all thoſe paſſions, wherewith the ſoundeſt bodies are preſſed: yea, Tyrants, who burne whole Cities upon the firſt motion of

rage,

rage, and choller, and who allow themselves to act what unlawfull thing soeuer, doe nothing more then my selfe, saue onely to enioy those things I desire; and to execute those designes remayning onely in my will, I wanting their power to perpetrate the like: Nor can the *Feauer*, the *Stone*, nor the *Sciatica*, as yet tame my rebellious spirit, or cause it to become capable of Discipline: and if time had added yeares to the rest of my infirmities, *I* verily thinke *I* should desire to behold uncleane sights with spectacles, such *I* meane as you vtterly avoid, and cause my selfe to be carried to those lewd places, whether alone I were unable to goe: insomuch that as there are divers paintings which are necessarily to be cleane defaced, to take away the defects; so I much feare, nothing but Death can stay the current of my crimes, unlesse by your meanes I enter into a second Life, more fruitfull than the former. I therefore speake in good sadnesse, set your whole

Clergy

Cleargie to prayer, and command a publique Fast in the same strictnesse, as though you were to impetrate at the hands of God, the Conversion of the great *Turke*, or of the *Persian* Emperour. Propound to your selfe Monsters in my will to be mastred, and an infinitie of Enemies to overcome in my passions, and after all this you will beare mee witnesse, I have not made matters greater then they are, and save onely a certaine imperfect desire I have to repent, and a kinde of small resistance, I sometimes make against the beginnings and buddings of *Vice*, there is not any difference at all betweene my selfe and the greatest sinner living. But take not (I beseech you) this I write, as a marke of my Humility, for you never read a truer Relation: and what Saint *Paul* spake in the person of *Mankinde* accusing himselfe of other mens offences, is my owne simple deposition, which I deliver into the hands of the *Divine Iustice*. I hate my selfe, yet true it is, I finde

so

ſo great coldneſſe in the performance of pious actions, that my minde ſeemeth to be impriſoned when at any time my Duty draweth me to *Church*; and when I am there, I rather ſeeke divertions and temptations, then inſtruction or edification: Even Mentall Prayer being an Oblation for all houres, and which may be performed without either burnt *Incenſe*, or *Bloody Sacrifices*, and the finiſhing whereof is ſo neere the firſt motion; is to me as laborious, as the Pilgrimage of Mount *Serrat*, or of our Lady of *Loretta*, would be to another. I am alwayes ſad, but never penitent. I love ſolitarineſſe, but hate auſterity: I ſide with honeſt men, but reſide with the wicked: if at any time ſome ſmall rayes of Devotion reflect upon my crazy conſcience, they are of ſo ſhort continuance, and ſo weake, as they neither affoord me light nor heat, ſo as all this being but accident, and meere chance, doth not any way merit the name of *good*, and it were great wrong to *Vertue*, to ranke it

in the number of caſuall occurrents. You are therefore neceſſarily to labour for my converſion, which I am unable to effect of my ſelfe; and that for my part, I onely affoord matter whereon to make an honeſt man. If there be certaine Saints whom we owe to the teares and interceſſion of others, and if ſome Martyrs have made their very Executioners Companions of their *Glory*, I may well hope you will be a powerfull meanes to ſave me with your ſelfe: and that one day (happily) I may be mentioned among the reſt of your Miracles. Sir, I know your life to be ſo ſpotleſſe, as though you were incorporeall, or never loved any other then that Supreame Beauty, from whence all others are derived: Wherefore there is no queſtion but ſo rare a *vertue* may eaſily impetrate at *Gods* hands any Supplication you ſhall exhibite, nor is there any doubt he hath (for you allotted) other limits to his bounty, ſave his onely omnipotency. You ſhall yet at the leaſt finde in me Obedience and

Docility,

Docilitie, if I have not attained any ſtronger habitudes. You ſhall have to do with one who amidſt the corruption of this Age, wherein well-nigh all Spirits revolt from the *Faith*, cannot be drawne to beleeve any truth to be greater, then what he hath underſtood from his *Nurſe* or *Mother*. If in what concerneth not Religion, I have ſometimes had my private Senſe and Opinion, I doe with my very heart leave the ſame, to the end, to reconcile my ſelfe with the *Vulgar*; and leaſt I ſhould appeare an Enemy to my *Country* for a ſleight word, or matter of ſmall importance. If ... had held himſelfe to this *Maxime*,, hee might ſecurely have lived among men, nor had hee beene proſecuted with all extreamity as the moſt ſavage of all beaſts: But he rather choſe to make a Tragicall end, then to expect a death wherewith the world was unacquainted, or to execute onely ordinary actions. So farre as I can learne, or if the report which paſſeth be current, he had a

conceit he might one day prove to be that false Prophet, wherewith the declining Age of the *Church* is threatened: and though he be but of meane extraction, and poore fortunes, he was notwithstanding so presumptuous, as to imagine himselfe to be the man, who is to come with armed forces to disturbe the quiet of Consciences, and for whom the infernall Ministers keepe all the Treasures yet hidden in the Earths intrailes. So long as he contented himselfe in committing onely humane faults, writing as yet with an untainted *Pen*, I often told him, his *Verses* were not passable; and that hee was in the wrong to esteem himselfe an understanding man. But he perceiving the rules I propounded to him, for bettering his *abilities*, to be over-sharpe and severe for him, and finding small hope of arriving whether I desired to *conduct* him, he perhaps thought best to seeke out some other way to bring himselfe into credit at *Court*, hoping of a meane *Poet* to become a mightie *Prophet*. So

that (as it is generally reported) after he had perverted a number of silly *Spirits*, & long shewed himself in the throng of the ignorant *Multitude*, he in conclusion did as one who should cast himselfe into a bottomlesse pit, on purpose to gaine the reputation of being an *admirable Iumper*. My Lord, you remember (I doubt not) what our ioynt opinion hath been of such like persons, and the weaknes you shewed there was in the principles of their wicked *Doctrine*. Now truely how extravagant soever my *Spirit* hath beene, *I* have yet ever submitted the same to the Authoritie of *Gods Church*, and to the consent of *Nations*: and as *I* have alwaies held, that a single drop of Water, would more easily corrupt, then the whole *Ocean*: So have *I* ever assured my selfe, that particular opinions could never be either so sound or solid, as the generall *Tenets*. A silly man who hath no further *knowledge* of himselfe, then by the relations of others, who is at his *wits* end, & wholly confounded in the consideration or reflection upon

the meaneſt workes of *Nature*; who after the revolution of ſo many *Ages*, is not able to aſſigne the cauſe of a certaine Rivers overflow, nor of the interualls or good dayes of a Tertian Ague: How dare he preſume to ſpeake confidently of that *Infinite Maieſtie*, in whoſe preſence the *Angels* themſelves cover their faces with their *Wings*, and under whom the very *Heavens* crouch, even to the *Earths* loweſt concavities. There is no other thing remaining for us, ſave the onely glory of *Humility*, and *Obedience*, within the limits whereof, we ought to contayne our ſelves. And ſince it is moſt certayne, that *Humane* reaſon reacheth not to ſo high a pitch as to attayne the perfection of *Knowledge*, we ought inſtead of diſputing or queſtioning poynts of *Religion*, to reſt ſatisfied in the adoration of their Myſteries: for doubtleſſe, if we ſtrive to enter further thereinto, or ſearch for a thing utterly unknowne to all *Philoſophy*, and concealed from the *Sages* of this World, we ſhall by ſuch prophane curioſitie

curioſitie gayne onely the dazeling of our Eyes, and confuſion of our Senſes: *God* by the light of his *Goſpell* hath revealed unto us divers *Truths*, whereof we were utterly ignorant: but he reſerveth for us far greater *Myſteries*, which we ſhall never comprehend, but onely in that Kingdome which he hath prepared for his *choſen Servants*, and by the onely viſion of his *Face*. In the meane time, to the end, to augment the merit of our *Faith*, and the more to perfectionate our *Piety*, his pleaſure is, that *Chriſtians* ſhould become as blinde *Lovers*, and that they have not any other deſires or hopes, but for thoſe things above the reach of their *Vnderſtandings*, and which they can no way comprehend by *Naturall reaſon*. So ſoone as the time you have prefixed me, ſhall be expired, and the *Prime-roſes* make the *Spring* appeare, I will not faile to wayt upon you, and diligently to addreſſe my ſelfe to the collection of your *grave* and *important Diſcourſes*, and to become an honeſt man by *hearing*, ſince

since that is the *Sense* appointed for the apprehension of *Christian vertues*, and whereby the *Sonne* of *God* was conceived, and his *Kingdome* established among men. But it is needlesse to use any *artifice*, or that you paint the place of your abode in so *glorious colours*, thereby to invite me to come: For though you *preached* in the *Desart*, or were you hidden in such a corner of the *World*, where the *Sunne* did onely shine upon the sterile *Sands* and steepe *Rockes*: you well know, I should esteeme my selfe happy where you are. Your *Company* being of power to make either a *prison* or *proscription* pleasing unto me: and wherein I finde the *Loover* and the whole *Court*, will adde (to the description you have made of *Aire*) divers Beauties which *Geographers* have not hitherto observed, as being farre greater then others, though more secret. Those *Mountaines* which will not allow *France* and *Spaine* to be one mans, and under which the *Raine* and *Thunder* are framed, will appeare to me more huge, then

they

they formerly did, when *I* firſt ſaw them: your waters which heretofore cured divers Diſeaſes, will even rayſe the Dead, if you once bleſſe them: and doubtleſſe this people, alwayes bred up to beare Armes, and who as the *Fire* and *Iron* is onely deſtinated for the uſe of *Warre*, hath (ere now) mollified their fierce humour by the moderation of your milde conduct. For my part (*Sir*) I make account to become a new man under your hands, and to receive a ſecond *Birth* from you. Truely, it would be a thing right happy to me, and in it ſelfe famous: if the like *Spirituall health* proceeding from the garments and ſhadowes of the *Apoſtles*, might happen unto me by approching ſo holy a perſon, and if being your *workemanſhip*, and the *Sonne* of your *Spirit*, *I* ſhould inſtantly reſemble a *Father* ſo happily indowed with al thoſe rare qualities and perfections, which are wholy deficient in me.

BALZAC.

To Mounſieur de la Motte Aigron.

LETTER XV.

YEſterday was one of thoſe Sunleſſe dayes (as you terme them) which reſemble that beautifull blinde *Maid*, wherewith *Philip* the ſecond fell in Love. Truly, I never tooke more pleaſure in ſo private a ſolitarineſſe: and though I walked in a large and open Plaine, whereof man could make no other uſe, but for two Armies to fight in: yet the ſhade the *Heavens* caſt on all ſides, cauſed mee little to regard the ſhelter of Caves or Forreſts. There was a generall and quiet calme from the higheſt Region of the *Ayre*, even to the *Superficies* of the *Earth*: the waters of Rivers ſeemed as eaven and ſmooth as thoſe of Lakes: and ſurely, if at Sea ſuch a calme ſhould for ever ſurpriſe

prise ships, they could never be either lost, or sunke. This I say, on purpose to make you repent the losse of so pleasant a Day, for not comming abroad out of the Citie, as also to draw you sometimes out of your *Angoulesme*, where you treade levell with our Towers and Steeples, to come and take part of those pleasures wherein the ancient Princes of the *World* tooke delight: who usually refreshed themselves in Fountaines, and lived on those fruits which Forrests afforod. Your Friends here are in a small circle environed with Mountaines, and where is yet remaining some few graines of that faire Gold whereof the *first Age* was composed. In truth when the fire of Warre is flaming in the foure corners of *France*, and that within a hundred paces hence, the whole Earth is covered with adverse Troupes and Armies: they with mutuall consent doe alwayes spare our Village. The Spring-time in other places producing the besiegings of Forts and Cities, with o-

ther enterpriſes of Warre, and which for this dozen yeares hath beene leſſe looked for, in reſpect of the change of Seaſons, then for any alteration of Affaires, ſuffers us to ſee no other thing but *Violets* and *Roſes*. Our people are not contained in their primative innocency, either by feare of Lawes or Study of Sciencies: They (to live uprightly) doe ſimply follow their naturall *Bountie*, and draw more advantage from their ignorance of *Vice*, then moſt of us doe out of the knowledge of *Vertue*: ſo as in this Territorie of two miles, they know not how to coſen any, ſave *Birds* and *Beaſts*, and the pleading Language is as unknowne here, as that of *America*, or of other parts of the World, which have eſcaped the Avarice of *Ferdinand*, and the ambition of *Iſabella*. Thoſe things which hurt the health of man, or offend their eyes, are generally baniſhed hence: *Snakes* nor *Lizards* are never ſeene here, and of creeping creatures wee know no other but *Mellons* and *Strawberries*. I intend

tend not here to draw you the portraite of a Palace, the workemanship whereof hath not beene ordered according to the rules of architecture, nor the matter so precious as Marble and Purphire. I will onely tell you that at the Gates there is a Grove, wherein at full noone there enters no more day then needs must not to make it night, and to cause all colours not to looke blacke: so that betweene the Sun and the shade, there is a kinde of third temper composed, which may well be endured by the weakest eyes, and hide the deformities of painted faces. The Trees here are greene to the very ground, as well with their owne leaves, as with Ivie which invirons them: and as for the fruits wherein they are deficient, their branches are all beset with Turtle-Doves and Phesants, and this at all times in the yeare. From thence I march into a Meddow, where I treade upon Tulipans and Anemons, having caused them to be mingled among other Flowers, to

confirme my opinion I brought from my Travels, that French Flowers are not so faire, as those of Forraine Countries: I sometimes walke downe into that Valley, being the secret part of my Desart, and which till now was not knowne to any man. It is a Countrey to be wished for and painted. I have made choise thereof for my most precious occupations, there to passe the most pleasing houres of my life. The Trees and Water never suffer this place to want coulcheffe and verdure. The Swannes which covered the whole River, are retired to this place of security: living in a Channell, which causeth the greatest talkers to take a nap, so soon as they come neare: and on whose Bankes I am alwaies happy; be I merry or melancholly: How short a time soever I stay there, I suppose I enter into my first innocency: my desires, my feares and hopes stop in a trice: all the motions of my soule slacken, nor have I any passions remaining,

or

or if I have any, I governe them as tame Beasts. The Sunne conveyes its light thither, but never its heat. The place is so low, as it can onely receive the last points of its beames: being therefore the more beautifull, in that they are lesse burning, and the light thereof altogether pure. But as it is my selfe who have discovered this new found Land: so doe I possesse it without any partner, nor would I share it with my owne brother. But in all other quarters under my command, there is not a man who courts not his Mistresse without controule, nor servant of mine who is not master: each one satisfying himselfe of what he loves, and spending the time at pleasure. And on the other side, when I see the Grasse trodden downe, and one the other, the Corne full of Layers: I am well assured, it is neither Winde nor Haile, hath made this Worke, but onely a Shepheard and his Sweet-heart. At which doore soever I goe out of my

house,

houſe, or on what ſide ſoever I turne mine eyes; in this pleaſant *Pathmos*, I finde the River of *Charanton* well meriting as much Fame, as that of *Tagus*, and wherein, when Beaſts goe to drinke, they ſee the Heavens as cleare as wee doe, and enioy the ſame advantage, which elſewhere men have over them. Beſides, this pure Water is ſo in love with this petty Province, that it divides it ſelfe into a thouſand branches, and makes an infinite of windings and turnings, as loath to leave and deprive it ſelfe of ſo pleaſing a lodging: and when at any time it over-floweth, it is onely to make the yeare more fertile, and to affoord us meanes to catch Troutes and Pykes, leaving them upon the levell: and which are ſo great and excellent, as they equall the Sea Monſters: the Crocadiles of *Nile*, and all the ſuppoſed Gold rowling in thoſe feigned Rivers ſo much ſpoken of by the Poets. The great Duke of *Eſpernon*, comes hether ſometimes, for change

change of felicity, and to lay aside that austere vertue and splendor, which dazeleth the eyes of all men, to assume milder qualities, and a more accostable Maiesty. This Cardinall likewise, by whom Heaven intends to act so high designes, and of whom you heare me dayly speake, after the losse of his brother who was such a one, as if he might have chosen him among all men, he would not have taken any other: after (as *I* say) having indured that losse, well deserving to draw teares from the Queene, he made choyce of this place, here to exercise his patience, and to receive from Gods hands who loveth silence, and who is found in solitary retirements, what Philosophy affoordeth not nor is to be practised among the throng of people. I would enlarge my selfe upon other Examples, to shew you how my Village hath at all times beene frequented by Heroicall *Hermits*, and how the steps of Princes and great Siegniors, are (as yet) new-

ly troden in my ordinary pathes. But the more to invite you to come hither, I ſuppoſe it ſufficient to ſay, that *Virgill* and my ſelfe do here attend you: if therfore you be accompanied in this Voyage with your *Muſes*, and other *Manuſcripts*, we ſhall not neede to entertayne the time with Court-newes, nor with the *Germaine* troubles: Let me not live, if ever I ſaw any thing comparable to your *Spirituall Meditations*, and if the leaſt part of the Worke you ſhewed me, be not of more worth, then all *Frankford Mart*, and all thoſe great Bookes which come to us from the North, bringing cold weather and froſts along with them. I aſſure you the Preſident of *THOV*, who was as worthy a Iudge of *Latine Eloquence*, as of the life and fortunes of men; and who had left an exact Hiſtory behind him, had he pleaſed to retract ſome things; made no ſmall eſteeme of theſe my Countrey-men: But I cannot as yet conceive what cauſed him to affect certaine wits ſo contrary to his owne,

owne, and who never weare acquainted, nor did ſo much as dreame of that *Roman* purity, you purſue with ſo great ſcrupuloſity and exact diligence. You will let theſe men ſee, I aſſure my ſelfe; yea, and thoſe wiſe *Tranſalpines* themſelves likewiſe, who thinke all ſuch to be *Scythians* who are not *Italians*, even in what faſhion they ſpake in *Auguſtus* his age, yea and in a time more cleare from the corruption of good cuſtomes. In a word, beſides the propriety of termes and chaſtity of Stile, which lendeth a luſtre to your elaborate writings, your conceits are ſo ſublime, and ſo full of courage, that it is very probable the antient Republicke of *Rome* was adorned with the like, at what time it was victorious over the world, and when the *Senate* conceived in ſemblable tearmes, the Commandements they preſcribed to greateſt Princes, and the anſwers it addreſſed to all Nations on earth: I will ſpeake further, when you appear where I expect you, and where inſtead of *Flowers*, *Fruites*. and

Shades which I prepare for you, I hope to receive from you all the Riches of *Art* and *Nature*. In the interim (to uſe my Lord the *Cardinall d'Oſſats* tearme) I bid you good-night, and let you know, that if you ſeeke excuſes not to come, I am no longer

The 26. of September, 1622.

Your moſt humble and faithfull ſervant,

BALZAC.

To Mounſieur de bois Robert from Balzac.

LETTER. XVI.

SIR,

I Was upon the point not to have written any more unto you, and to have contented my ſelfe in ſending you ſingle commendations, ſince I ſee my

my Letters procure you enemies: and for that you are in dayly conteſtation for defending them; if therefore you deſire continuance of our conference in this kinde, live hence-forward repoſedly, and reconcile your ſelfe to choyce Wits, from whom I ſhould be ſorry you ſhould ſeparate your ſelfe for my ſake; it is farre better to conceale a ſmale truth, then to diſturbe a generall peace; and *I* ſhould hold my Eloquence as pernicious as the perfections of *Helena*, ſhould it proove any cauſe of your quarrels. Since there have beene found men who have carped at the Worlds compoſure, and ſpyed ſpots in the Sunne, it is very likely inferiour things cannot be more perfect; and that there is nothing ſo abſolutely approved, againſt which there hath not beene ſome thing diſputed, and certaine weake Reaſons alledged. I confeſſe I write as men build Temples and Pallaces, and that *I* ſometimes fetch my Materials a farre off, as we are to make a

voyage of two thouſand Leagues, to tranſport the Treaſures of *America* into *Spaine*. But if Pearles be not pretious becauſe they grow not in the ſands of *Seine*, or if in what I doe, ſome condemne me, it ſufficeth that I am not of their minde. If the worſt come, I appeale to my Lord the Cardinall of *Richelieu*, of whoſe approbation I eſteeme more, then of popular favour, or applauſe of Theaters. It is long ſince I underſtood from him that I exceeded others, not excepting even thoſe who ſtrive to aſpire to a kinde of tyranny, and to uſurpe a more abſolute authority over wits, then is either lawfull or reaſonable. This being ſo, I ſhould much wrong that Great perſon, on whoſe Bookes God hath placed the Truth we ſeeke after, as well as the Eloquence all of us imagine we have attayned ſhould I digreſſe from his opinion, to regard what foure or five of thoſe compoſers of *Romand* of the Roſe ſay, who have no other language but *Legends*: if

I would content my ſelfe with my *infant* conceptions, or determined to write as an honeſt woman ſhould ſpeake, they would happily finde their owne facility in my Workes: though truely if I take any paines therein, I aſſure my ſelfe they will ſooner gheſſe at, then gaine my conceptions. But truely, he who purpoſeth to himſelfe the *Idea* of perfection, and who labours for *Eternity*, ought not to let any thing eſcape his *Pen*, till after long and ſerious conſultation with himſelfe. Yet will I tell you, and all the World may eaſily underſtand, that my writings ſmell more of *Muſke* and *Amber*, then of *Oyle* or *ſweate*, wheras out of that great labouriouſneſſe they ſo much frame to themſelves, there will infallibly ariſe obſcurity, which none but the *Blinde* can taxe me with. But as for thoſe fellowes, it is alwayes night with them, and they are rather to accuſe their mothers of their defects, and not colours or the light: I indeavour (in what *I may*) to make all

my conceptions popular, and to be intelligible among women and children, even when I ſpeake of things beyond their capacity: but if your friends ſuppoſe certaine of my conceits to be over-farre fetcht, let them throughly obſerve, whether they tranſcend my ſubiect, or their conceptions, or whither *I* goe aſtray, or they looſe ſight of me: There are divers things above reaſon, which yet are not contrary thereto. An Heroicall vertue making uſe of exceſſes and highth of paſſions, goeth as farre beyond vulgar *Vertue*, as it ſurmounteth *Vice*: we are not therefore to ſhut up all *Wits* within the ſame limits, nor preſently to cenſure that as Exorbitant, which is only extraordinary: Otherwiſe we ſhould reſemble that poore *Norwegian*, who the firſt time he ſaw *Roſes*, durſt not touch them for feare of burning his fingers, and was much amazed to ſee (as he ſuppoſed) Trees to beare *fire*: Surely as Novelty is not of force to make Monſters well featured, ſo ought it not

to

to hinder our affections to excellent thinges, though unknowne unto us. If for the understanding my language, it were necessary to learne two, or that *Anxietie*, *Decrepitude*, and the *Irritaments* of *Despaire*, were familiar phrases with me; if *I* made use of *Waves* insteade of *Water*, and evell *Fates* for ill *fortune*; or the *Flower-de-luce* for *France*, to the end to play the Poet in *Prose*; should I immolate my selfe to publique scorne, and saile upon the *Ocean* in the stormaticall seasons of the yeare, if I should say, the *misericordious Iustice* of *God*, and his iust *misericord*; or pluck comparisons from *Pliny*; and could I not commend a *King* without the helpe of *Alexander* the Great, and *Plutarckes Worthies*; if instead of well-speaking, *I* should translate *Tacitus* ill, and if in spite of him *I* should force him to deliver his Opinion concerning all the affaires of this Age, you then might rightly blame me frō bringing follies so far off, & for taking so much paines to make myselfe ridiculous. But surely I should be the most

innocent of all others, had I onely offended therein: and I may ſafely ſay without vanitie, that even the follies of my *Infancie*, were more ſerious then thoſe ſweet *Rhetoricall flowers*: when all is ſayd, ſince there is nothing but *Religion* can force us to beleeve what ſhe pleaſeth, and that *Kings* themſelves have no power over Soules, I am well ſatisfied with the affection of my Friends, and doe willingly leave their iudgements free to themſelves. One *Good-night* is more worth then all our *Eloquence*, and not to know the miſeries of this life, is to be more learned than the *Sorboniſts* and *Ieſuits*. For my part, (deſpiſing the world as I doe) I cannot much eſteeme my ſelfe, who make up one of the ſicklieſt parts thereof: and I have ſo poore an opinion of my owne ſufficiency, as I little eſteeme the *Talents* of others. Thinke not then, I adore the workmanſhip of my hands, though I take as much paines therein, as did the antient Carvers, in counterfeiting their *gods*. But contrariwiſe, it is

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the reason why I dislike them, and had I beene a man of ten thousand Crownes rent, I would have given the halfe of it to a Secretary, onely to hire him not to indite those *Letters* you have so much admired.

The 15. *February*. 1624.

The Letters of MOVNSIEVR DE BALZAC.

To my Lord Cardinall de la Valete; from Mounſieur D'BALZAC.

THE SECOND BOOKE.

LETTER I.

My LORD.

WHilſt you imploy your houres in gayning hearts and Votes, and happily lay the foundation of ſome eminent enterprize: I here enioy a repoſednesſe

neſſe not unlike that of the dead, and which is never rouzed but by *Clorinda's* kiſſes. If the Duke of *Oſſona* be choſen King of Naples (as you write the report runneth) I find no ſtrangeneſſe in it. The world is ſo old, and hath ſeene ſo much, it can hardly ſpy any new matter; nor is there at this day any lawfull authority whoſe Origin (for the moſt part) hath not beene iniuſt. And on the other ſide the ill ſucceſſe of revolts are far more frequent then are the change of States: and the ſame action which hath no leſſe then a Diademe for the ayme, hath often an ignominious death for its end. Howſoever this happens, it ſhall not much trouble me ſince the iſſue cannot be other then advantagious to this State. For God herein will either make it appeare, that he is the protector of Kings: or it falling out otherwiſe, yet at leaſt it will weaken the enemies to this Crowne. But I hope you will not adviſe me to beat my braines upon thoſe

politique conſiderations: for ſhould I doe ſo, it were no leſſe then to retract the reſolution I have taken, to looke upon things paſſing among us and our neighbours, as I doe on the Hiſtorie of *Iapon*, or the affaires of another world. I ought to ſurrender this humour to vulgar Spirits, who intereſt themſelves in all the quarrels of States and Princes, and who will alwayes be parties, on purpoſe to put themſelves into choler, and be miſerable in the misfortunes of others. Truely we ſhall never have done if we will needes take all the affaires of the world to heart, and be paſſionate for the publique: whereof wee make but a very ſmall part. It may be at this verie inſtant wherein I write, the great *Indian* Fleet ſuffereth ſhip-wracke within two Leagues of Land: happily the great *Turke* hath ſurpriſed ſome Province from the *Chriſtians*, and taken thence ſome twenty thouſand ſoules, to convey them to their Citie of *Conſtantinople*: it may bee

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the Sea hath exceeded its limits, and drowned some Citie in *Zealand*. If we send for mischiefes so farre off, there will not an houre passe wherein some disconsolation or other will not come upon us. If wee hold all the men in the world to be of our affinitie, let us make account to weare Mournings all our life. As mine experience is not great, so are my yeares not many: yet since I came into the world, I have seene so many strange accidents, and have understood from my Father such store of incredible occurrents, as I suppose there can nothing now happen, able to cause admiration in me. The Emperour *Charles* the fift his Grand-childe, borne to the hopes of so many Kingdomes, was condemned to death, for having over-soone desired them. The naturall subiects of the King of *Spaine* doe at this day dispute with him for the Empire of the Sea: nor will they rest satisfied with their usurped libertie. Surely wee should hardly bee

drawne

drawne to beleeve these things upon the credit of others, and those in succeeding ages will with much difficulty be perswaded to receive them for truthes; yet are these the ordinary recreations of *Fortune*, taking pleasure in deceiving *Mankinde*, by events farre opposite to all appearance, yea and contrary to their *Judgements*. Hath shee not delivered over to the peoples fury, the man whom shee had formerly raised above the rest, to the end, we should not presume in greatest *Prosperities*? And hath she not at the same time taken out of the *Bastile*, a prisoner, to make him *Generall* of a Royall Army, thereby to oblige us not at any time to *despaire*? I doe here consider all this with a reposed *spirit*, and as *Fables* presented on the *Stage*, or Pictures in a *Gallery*. Now since the late *Comet* had like to have beene as fatall unto me, as to the Emperour *Rodolphus*, in that my curiosity to see it, caused me to rise in my shirt, which gave me a cold all the *Winter* after. I am hereafter

resolved

resolved not to meddle with any thing a-
bove my reach; but to referre all to *GOD*
and *Nature*. So as *Florinda* suffer me to
serve her, and that I understand from her
own mouth that she loves me, I will hear-
ken to no other newes, nor search a second
Fortune. I therefore most humbly beseech
your Lordship to excuse me, if upon these
occasions lately presented, I cannot afford
you my personall attendance, or refuse to
follow you, whither your resolution leads
you; my Mistresse having commanded
me, to render her an account how I shed
my blood, and enioyning me never to goe
to the *Warres*, but when Muskets are charo
ged with *Cypres powder*: I am rather con-
tented you should accuse me of Cowar-
dize, then she justly to charge me with
Disobedience. And after all this, tell me
whether or no, you thinke me to be in my
right wits, and that I have not lost my rea-
son, together with the respect I owe you?
I herein doe as a delinquent, who fearing
he should not be soone enough punished,

puts himselfe into the hands of *Iustice*, not staying either for the Rack, or examination of *Iudges*, for the discoverie of a Crime whereof he was never accused. I am well assured, that of all passions, you have onely those of Honour and Glory, and that your Spirits are so replenished therwith, as there is no place left either for love, hate, or feare. Yet doe I withall consider, that it is a part of a wise mans felicitie, to reflect upon other mens follies: howsoever, if any word hath escaped me which may offend your eyes, take it, I beseech you, as a meanes sent you from *God*, for your further mortification, in causing you to reade things so distastefull unto you. You are necessarily to endure farre greater crosses, amidst the corruption of this Age: if you cannot live among the wicked, you must seeke for another kind of world then this, and for more perfect creatures then Mortals. There will ever be Poysnings beyond the *Alpes*, Treasons at *Court*, and Revolts in this *Realme*. Howsoever (my Lord) there will be love

even in spite of you, so long as there are eyes and beauties in the world; yea, the Wise themselves will love, if they finde *Clorinda's*, *Diana's*, and *Cassandra's* to be beloved. Fire seizeth sometimes on Churches and Pallaces. *God* hath framed Fooles and Philosophers of one and the same matter: And that cruel Sect which seeks to bereave us of the one halfe of our selves, in seeking to free us from our passions and affections, instead of making a wise man, have onely raised a Statue. I must therefore once again tell you that I love, since *Nature* wil have it so, and that I am of the progenie of our first Parent: but I must withall informe you, that all my affections spring not from the distempers and diseases of my soule, my inclination to serve you, having immortall reason, not momentarie pleasure for its foundation, one day happily I shal no more be amorous, but will alwayes remaine,

My Lord, Your most humble and most affectionate Servant,

BALZAC.

To the Lord Cardinall of *Valete*, Sonne to the Duke of *Espernon*.

LETTER II.

My LORD;

AT length they have done you right, and you now enioy what you deserved from the first day of your Nativitie: if there could be any thing added to a man, who reckoneth Kings among his Predecessors, and whose inclinations happily are over-great, to live under the power of another, I should advise you to reioyce at this newes: but being extracted as you are, from one of the most illustrious Origins on Earth, and begotten by a Father, whose life is loaden with Miracles, it sufficeth that you pardon Fortune, since it hath so happened, that present necessitie hath gained of her what she in right owed to your Name. I know well, that some will tell you, you

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are created Prince of such an Estate, as is bounded neither by Seas nor Mountaines, and how the extent of your jurisdiction is so illimitable, as were there many Worlds, they ought all of them to depend thereon, as well as this. But I, who suffer not mine eyes to be dazeled by any other luster then that of Vertue, and who doe not so much as bestow the looking on, what most men admire; if I should esteeme you either more great, or happy then you were, I should not have sufficiently profited under you, in the true understanding of you. Doubtlesse, in the opinion of the Vulgar, it is an extraordinarie Honour, to be a prime person in a Ceremonie, and to weare a Hat of equall esteeme to Crownes and Diadems. Yet I presume you will pardon me, if I make bold to tell you, it is an Honour can never oblige a wise man to envie you. For had you this point onely above me, I should still be my owne Master: Nor had I for your sake renounced that libertie,

which was as deare to me as the Common-wealth of Venice. Vpon the matter, to have none other Iudge on Earth save onely your reputation and conscience, and to have a great trayne of followers, some whereof are imployed in the procuring your spirituall pleasures, others in the conduct of your temporall affaires; all this shall be still the same with you, and divers others whom you slight: but to performe good and vertuous actions, when you are assured they shall never come to the worlds eye; to feare nothing but dishoneſt things; to beleeve death to be neither good nor bad in it selfe; but that if the occasion to embrace it be honourable, it is alwayes more valuable then a long life: to have the reputation of integritie in your promises, in a time when the most credulous have enough to doe, to confide on publique faith: This is it which I admire in you, my Lord; and not your Red Hat, and your fiftie thousand Crownes Rent: yet I will say, that

for the honour of Rome, you ought to esteeme of what she sends you: The time hath beene, when she would have erected Statues for you, and affoorded you sufficient subiect to have merited Triumphs: But those dayes being past, and since that Empire is no longer maintained by such meanes, yet ought you to rest satisfied with the honours of Peace, and accept (as a high favour) a Dignitie the King of Spaine's Sonne hath made suite for. If there were nothing else in it, but that it causeth you to quit your Mourning-Robes, to reveste your selfe with the colour of Roses, you can doe no lesse then reioyce at such a change. Howsoever, the neereste obiects to your eyes, will not be so dolefull as formerly they were, since there will be nothing upon you which shall not be resplendent and glorious. I would willingly dilate this discourse, but the speedie departure of the Post will not suffer me; and besides, I being well assured,

red, that if you esteeme any thing in my Letters, it is not the multitude of words; I ought to be contented to end this, after my humble suite unto you, to love me alwayes, since I am passionately,

My Lord,

Your most humble, most obedient, and most faithfull servant,

BALZAC.

To the Lord Cardinall *de Valette*, from *Balzac*.

I here send you two Letters, which were delivered me, to be conveyed unto you; the one, from the Duke of Bavaria; *the other, from the Cardinall of* Lerma. *My Lord, you shall thereby perceive, that your proposition hath affoorded joy, both to the Victorious, and to the Afflicted; and that the World receiveth a notable interest therein, since it augmenteth the contentment of Triumphs, and sweeteneth the harshnesse of retyrement.*

LETTER III.

My LORD;

I Suppose you have understood of the *Election* of the Pope, some two dayes iourneys from *Paris*; and that you will make no great haste to adde your *approbation* to a thing alreadie dispatched: I had sent a *Post* on purpose, to advertise you thereof, but my Lord Embassador thought

it not fit, but hath encharged his owne *Meſſenger* to advertiſe you of all things, in your Voyage this way, and to give you accompt of all occurrents. This makes me thinke, that the ſubject of your voyage ceaſing, and the time of yeare being as yet ſomewhat troubleſome, for the undertaking thereof, you will rather reſerve it for a fitter ſeaſon, when you may performe it with leſſe diſorder, and more advantagiouſly for the Kings ſervice. My meaning is, that I would have you ſet forward about the end of *Autumne*, that you may ſpend here with us, one of theſe warme and ſpringing Winters, laden with Roſes, wholly reſerved for our admirable *Italy*. And, my Lord, though herein the conſideration of my private intereſt may ſeeme to make me ſpeake thus, rather then my *affection* to your ſervice, yet would I willingly tell you, that all kinde of contentments attend you here; and if your great *Spirit* aſpire to glorious things, for the keeping it in *action*, it ſhall infallibly finde

them

them at *Rome*. In the *interim*, how ſhort a while ſoever you ſtay here, you ſhall have the contentment, to ſee *France* change ſome five or ſixe times. At your returne, you will hardly find any thing anſwerable to what you left there; they ſhall not be the ſame men you formerly ſaw, and all things will appeare unto you as the Affaires of another Kingdome. But before the matter be growne to that head, it is fitting you reigne here in *Soveraigntie*, and become the *Supreame Iudge* of three or foure *Conclaves*: And truly it might ſo happen (my *Lord*) that I ſhould doe you ſome acceptable ſervice in thoſe great occaſions, if I had my health, but to my great griefe, it is a happineſſe, for which I envie my Grand-mother: and howſoever I have heretofore beene little, or much eſtimable; I confeſſe, that at this preſent, I am but the halfe of what I was. It is therefore in vaine to expect workes of any great value from me, or that you importune me to take paines for the *Publicke*; for in *Conſci-*

ence, what high *deſignes* can a man have, betweene the affliction of *diſeaſes*, and the apprehenſion of *Death*? the one whereof doth never forſake me, and the other dayly *affrights* me: or how can you imagine, I ſhould conceive eminent matters, who am readie to die at every *inſtant*? True it is, that the neceſſitie to obey you, which I have alwayes before mine eyes, is an extraordinarie ſtrong motive; but, (not to diſſemble) the impoſſibility of my performance is yet more forcible; and ſo long as I continue in the ſtate I now am, I cannot promiſe you ſo much as the Hiſtorie of the Kingdome of *Yvetot*; nor that of the *Papacie* of *Campora*, though it continued onely one halfe quarter of an houre.

* *A little Principalitie in* France.

From *Rome* this 27. of *February*, 1622.

Another

Another Letter unto Cardinall de la Valete, from BALZAC.

LETTER IIII.

MY LORD,

YOur Cash-keeper hath newly brought me the summe you commanded him to deliver unto me. I would willingly shew sufficient thankefulnesse for this high favour: but besides that your benefits are boundlesse, and that you are so gracious an obliger, that it doth even augment the value of your Bounty, I should seeme over-presumptuous, to thinke any words of mine valuable to the least of your actions. It shall therefore suffice me to protest unto you, that the bounty wherewith the Letter I received from you, is so stored, (being of force to infuse Love and Fidelitie in the hearts of very Barbarians) shall worke no lesse effect in the spirit of a person

it not fit, but hath encharged his owne *Meſſenger* to advertiſe you of all things, in your Voyage this way, and to give you accompt of all occurrents. This makes me thinke, that the ſubject of your voyage ceaſing, and the time of yeare being as yet ſomewhat troubleſome, for the undertaking thereof, you will rather reſerve it for a fitter ſeaſon, when you may performe it with leſſe diſorder, and more advantagiouſly for the Kings ſervice. My meaning is, that I would have you ſet forward about the end of *Autumne*, that you may ſpend here with us, one of theſe warme and ſpringing Winters, laden with Roſes, wholly reſerved for our admirable *Italy*. And, my Lord, though herein the conſideration of my private intereſt may ſeeme to make me ſpeake thus, rather then my *affection* to your ſervice; yet would I willingly tell you, that all kinde of contentments attend you here; and if your great *Spirit* aſpire to glorious things, for the keeping it in *action*, it ſhall infallibly finde them

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YOur Caſh-keeper hath newly brought me the ſumme you commanded him to deliver unto me. I would willingly ſhew ſufficient thankefulneſſe for this high favour: but beſides that your benefits are boundleſſe, and that you are ſo gracious an obliger, that it doth even augment the value of your Bounty, I ſhould ſeeme over-preſumptuous, to thinke any words of mine valuable to the leaſt of your actions. It ſhall therefore ſuffice me to proteſt unto you, that the bounty wherewith the Letter I received from you, is ſo ſtored, (being of force to infuſe Love and Fidelitie in the hearts of very Barbarians) ſhall worke no leſſe effect in the ſpirit of a perſon

who hath learned both by Nature and Philoſophie not to be ungratefull. Since I finde my intereſt within my dutie, I muſt neceſſarily love you (if I hate not my ſelfe) and be an honeſt man, by the very Maxime of the wicked. Yet is not this laſt conſideration the cauſe chiefely obliging me to your ſervice: For though I acknowledge divers defects in my ſelfe, yet may I without vanitie affirme, I was never beſotted with ſo baſe an attraction as that of gaine. I therefore reflect upon your favours, in their naked puritie, and the eſteeme you make of me, is to me by ſo much a more ſtrong obligation then all others, in that it regardeth my merit, and not my inſtant povertie, and proceedeth from your judgement, which is farre more excellent then your fortunes are eminent. Herein (my Lord) it is manifeſt, that all your inclinations are magnificent: for you knowing me neither to be fit to make the Father of a Family, nor to ſolicite Cauſes at the Counſell

ſell Table, nor well to ride poſt; you make it appeare, you are of the right bloud of Kings, who are onely rich in ſuperfluous things. Truely, it were a hard matter to gueſſe, what in this World is the true uſe of Pearles and Diamonds; or why a Picture ſhould coſt more then a Pallace; but onely Pleaſure: which, to ſatisfie the inventions of Art, are dayly imployed; and Nature to that end produceth whatſoever is rare, being indeed a thing more noble then neceſſitie, ſhe being contented with ſmall matters, ever preferring profit before pleaſure. And I will here ſtop, leſt I ſpeake too much to my owne advantage: And if I have alreadie incurred that Crime, I beſeech you to beleeve, it hath not beene with purpoſe to prayſe my ſelfe, but onely to extoll your liberalitie: Yet will I make bold to acquaint you, how I employ your Money, and yeeld you a more particular Account of the Affaires I diſpatch for you here at *Rome*:

First,

Firſt, in this hot Moneth I ſeeke all poſſible remedies againſt the violence of the Sunne. I have a Fanne which wearieth the hands of foure Groomes, and raiſeth a winde in my Chamber, which would cauſe ſhipwracke in the maine Sea: I never dine, but I dye Snow in the Wine of *Naples*, and make it melt under Melons. I ſpend halfe my time under Water, and the reſt on Land: I riſe twice a day; and when I ſtep out of my Bed, it is onely to enter into a Grove of Orange-trees; where I ſlumber, with the pleaſant purling of ſome twelve Fountaines: but if occaſion be offered to goe further once in a Weeke, I croſſe not the ſtreet but in Carroach, paſſing ſtill in the ſhade betweene Heaven and Earth: I leave the ſmell of ſweeteſt Flowers unto the Vulgar, as having found the invention to eate and drinke them. The Spring-time never parts with me all the yeare, either in varietie of diſtilled Waters, or in Conſerves. I change Perfumes according to the

the diverſitie of Seaſons; ſome I have ſweeter, others ſtronger: And though the Ayre be a thing Nature beſtowes for nothing, and whereof the pooreſt have plentie; yet, that I breathe in my Chamber, is as coſtly unto me as my Houſe-Rent. Beſides all this, I in qualitie of my Lord your Agent, am almoſt dayly feaſted: and there, whileſt others fill themſelves with ſubſtantiall and moſt ponderous cares; I, who have no great appetite, make choice of ſuch Birds as are crammed with Sugar, and nouriſh my ſelfe with the ſpirit of Fruites, and with a Meate called Ielly. My Lord, theſe are all the ſervices I yeeld you in this place, and all the functions of my reſidence neere his Holineſſe; and I hold my ſelfe particularly obliged now the ſecond time, to thanke you for this favour: for by your meanes I enjoy two things, ſeldome ſuiting together; a Maſter, and Libertie; and the great reſt you allow me, is not the leaſt preſent you

pleaſe out of your Nobleneſſe to affoord me.

From *Rome* the 15. of *July*, 1621.

Your Graces moſt humble, moſt obedient, and moſt faithfull Seryant,

BALZAC.

To the Lord Cardinall de *Valete* from *BALZAC*.

LETTER. V.

My Lord,

WIthin the Deſerts of *Arabia*, nor in the Seas intrailes, was there ever ſo furious a Monſter found, as is the *Scyatica*: And if Tyrants whoſe memories are hatefull unto us, had beene ſtored with ſuch inſtruments for effecting their cruelties; ſurely I thinke it had beene the *Scyatica* the Martyrs had indured for *Religion*, and not the fire, and biting of wilde Beaſts. At every ſting it carries

carries a poore ſick perſon even to the borders of the other World, and cauſeth him ſenſible to touch the extremities of life. And ſurely, to ſupport it long, a greater remedy then *Patience* is no leſſe then requiſite, and other forces than thoſe of man. In the end GOD hath ſent me ſome eaſe, after the receit of an infinite of remedies, ſome wherof ſharpned my griefe, and the reſt aſſwaged it not. But the violence of my paine being now paſt, I beginne to enioy ſuch reſt, as wearineſſe and weakneſſe affoordeth to over-tyred bodies. And though I be in a ſtate of health, farre leſſe perfect then thoſe who are ſound, yet meaſuring it by the proximity of the miſerie I have indured, and the compariſon of thoſe paines I have ſuffered: I am right glad of my preſent *Fortune*, nor am I ſo hardie, to dare, as yet, complayne of my great weakneſſe remaining. To ſpeake truth, I have no better legges then will ſerve to make a ſhew; and ſhould I undertake to walke the length of my Chamber,

my trouble would be no leſſe, then if I were to paſſe the *Mountaines*, and croſſe all *Rivers* I encounter. But, to the end to change *Diſcourſe*, and to let you ſee things in their faire ſhape; you are to underſtand, that in this plight wherein I ſtand, (being ſufficient to cauſe you to pitty me foure hundred Leagues off:) I am on the one ſide become ſo valiant, as not to flye, though I were purſued by a whole Armie; and on the other, ſo ſtately, that if the *Pope* ſhould come to viſite me, I would not conduct him ſo farre as the Gates. This is the advantage I draw from my bad Legges, and the remedies ariſing in my Bed, wherewith I endeavour to comfort my ſelfe, without the helpe of *Phyſicke*. You will (I feare) ſay, I might well have forborne to entertaine you with theſe impertinencies, nor am I ignorant, that perfect felicities, ſuch as yours, deſire not to be diſquieted either by the complaints of the diſtreſſed, or by the conſideration of diſtaſtefull things: But it is likewiſe true,

that

that the first losse we endure in paine, falls upon our judgement, and the body hath such a proximitie with the soule, that the miseries of the one, doe easily slide into the other. But what reason soever I have to defend my evill humour, yet must it necessarily give way to your contentment, and of the two passions wherewith I am assaulted, obey the stronger. I will therefore be no longer sad, but for others, and will hold it fit I make you laugh, upon the subject of *XXXXX.* to whom you lately addressed your Letters. You may please to remember one of their Names to be *A.* the other *B*; yet is it not sufficient onely to know so much, but I must likewise informe you somewhat of their shape and stature. The first I speake of, is so grosse, as I verily thinke he will instantly dye of an *Apoplexie*; and the other so little, as I would sweare, that since he came into the world, he never grew but at the haires end: afore any indifferent Iudges, an Ape

would ſooner paſſe for a man than this Pigmy; nor will *I* beleeve he was made after the image of God, leſt therein *I* ſhould wrong ſo excellent a Nature. Beſides, it were an eaſier taske to rayſe the Dead, then to make this mans Teeth white: he hath a Noſe at enmity with all others: and againſt which there is no poſſible defence but *Spaniſh* Gloves. What can I ſay more, there is no part of his bodie that is not ſhamefull, or wherein Nature hath not beene defective. Yet notwithſtanding one of the faireſt Princeſſes of *Italie*, is by a ſolemne contract condemned to lodge night by night with this Monſter. When you chance to ſee this man together with the other great bellied beaſt, who ſtuffes a whole Carroach, you will preſently ſuppoſe God never made them to be Princes; and that it is not onely as much as to abuſe the obedience of free perſons, but even to wrong the meaneſt Groomes, to give them Maſters of this ſtampe. Now though

though the partie you wot of, doe in ſome ſort repreſent the latter perſon, yet is there ſtill ſome ſmall difference betweene his actions and the others. The great *VVV.* is newly parted from this Court, where he hath not received from his Holineſſe his expected contentment. His deſigne was to breake the Mariage his Brother hath contracted, upon ſome ſleight appearance of Sorcerie, wherewith he deemed to dazle the worlds Eye, and ground the nullitie of an action, which was by ſo much the more free, in that the parties who performed it, ſought not the conſent of any to approve it. In concluſion after the loſſe of much time, and many words, he is gone without obtayning any thing, ſave onely the Popes benediction; and as for me, I remayne much ſatisfied to ſee *Iuſtice* ſo exact at *Rome*, that they will not condemne the Divell himſelfe wrongfully. *I* have heard how in ſome places halfe-houre Mariages are made, the conditions whereof are neither

neither diſgeſted into writing, nor any memorie thereof reſerved; but of theſe ſecret myſteries, there are no other witneſſes, ſave onely the Night, and Silence: And though the Court of *Rome* approoveth them not, yet doth ſhee ſhut her eyes, fearing to ſee them. I am reſolved not to be long in the deſcription of *KKK*, whom you know much better then my ſelfe: Yet thus much I will ſay, that ſince *Neroes* death, there never appeared in *Italy* a Comedian of more honourable extraction: And ſurely, to make the Company at this preſent in *France* compleate; this perſonage were ſufficient: He makes Verſes, he hath read *Ariſtotle*, and underſtands Muſicke; and, in a word, he hath all the excellent qualities unneceſſarie in a Prince. I know here a *German*, called *S.* to whom he giveth an annuall penſion of a thouſand Crownes, aſſigned unto him upon an Abbey during life; this he hath done, not that he intendeth to uſe his ſervice in his

counſell

counſell, or with purpoſe to imploy him in any important negotiation for the good of his affaires: his onely ambition is to have him make a book, whereby it might appeare how thoſe of *MMM*, are lineally deſcended from *Iulius Cæſar*. I ſhould be glad he would yet aime at ſome higher, or more eminent race, and that he would purchaſe a ſecond fable at the like rate he payed for the firſt. I would willingly give him his choyce of the *Medes*, *Perſians*, *Greeks*, or *Troians*, which of theſe he would have of his Kindred, and without the relying upon the authority of tradition or teſtimony of Stories: I would draw his deſcent from *Hector*, or *Achilles*, which he beſt liked. There are certaine Princes who are neceſſarily to be deceived, if you mean to doe them acceptable ſervice, being farre better pleaſed to be entertayned with a plauſible lye, then to be advertiſed of an important truth. I hold my ſelfe right happy you are not of this humour: for whatſoever I ſay, I ſuppoſe it would be

very hard for me to be of a fooles minde, though he were a Monarch. I intend not to ſteale your favours, but to purchaſe them legally: and having ever beleeved flattery to be as miſchievous a meanes to gaine affection as charmes, and ſorcery: I cannot ſpeake againſt my conſcience, and were not this true I tell you, I would not aſſure you, that I am

From Rome this 10. of *December* 1622.

Your moſt humble, moſt obedient, and moſt faithfull ſervant,

BALZAC.

To the Lord Cardinall de *Valette*, *from* Balzac.

LETTER. VI.

My Lord,

HOw great ſoever the ſubiect of my ſorrowes be, yet doe I finde in your *Letters* ſufficient to make me happy in

in my hard fortune. The laſt I received hath ſo much obliged me, that, but for the diſpleaſing newes comming unto me which tempered my joy, my reaſon had not beene of ſufficient force to moderate it. But at this time the death of my poore Brother being inceſſantly before mine eyes, taketh from me the taſte of all good tidings: and the proſperitie even of the Kings affaires ſeeme diſpleaſing unto me, finding my ſelfe to beare upon me the mournings of his Victorie. Yet ſince in this fatall agitation of *Europe*, it is not I alone who bewayle ſome loſſe, and ſince your ſelfe have not beene able to preſerve all that was deare unto you; I ſhould ſeem very uncivill, if I preſumed to preferre my private intereſt before yours, or reflect upon my particular affliction, having one common with yours. It is long ſince I have not meaſured either the felicities or fatalities of this world, but by your contentments, or diſcomforts: and that I behold you as the whole workmanſhip God

hath made. Wherefore my Lord, I will lay aſide whatſoever concernes my ſelfe, to enter into your reſentments, and to tell you, ſince you cannot make unworthy elections, it muſt needs be that in the death of your Friends you can ſuffer no ſmall loſſes. Notwithſtanding as you tranſcend ſublimary things, and in that all men draw examples out of the meaneſt actions of your life: I aſſure my ſelfe they have acknowledged upon this occaſion, that there is not any accident to ſurmount againſt which you have uſe of all your vertue. Afflictions are the gifts of God, though they be not of thoſe we deſire in our prayers: and ſuppoſing you ſhould not approve this propoſition, yet have you at all times ſo little regarded death, as I cannot beleeve you will bewayle any; for being in a condition your ſelfe eſteemes not miſerable. My Lord, it ſufficeth you conſerve the memorie of thoſe you have loved, in conſequence of the Proteſtation you pleaſed

to

to make unto me by your *Letter*: and truly if the Dead be any thing, (as none can doubt) they cannot grieve for ought in this world, wherein they ſtill enioy your favours. In the meane time I take this to my ſelfe, and am moſt happy in having conferred my dutifull affections upon a man, who ſetteth ſo high a value upon thoſe things he hath loſt. For any thing (my Lord) I perceive, there is ſmall difference betweene good workes, and the ſervices we offer you; they having their rewards both in this life, and the other; your goodneſſe being illimitable, as is the deſire I have to tell you,

I am

From *Rome* the 29. of *December*, 1621.

your moſt humble and moſt faithfull ſervant,

BALZAC.

To the Lord Cardinall of *Valete*, *from* Balzac.

LETTER. VII.

My Lord,

THough I be not in ſtate either to performe any great exploit upon the perſon of any man: nor have any great force to defend my ſelfe, yet cannot I touch upon the *Count Mansfield* without taking it to heart, and ioyning my good affections to the Kings forces. If this were the firſt time the *Germans* had exceeded their limits, and ſent their Armies to be overthrowne in France, the novelty of theſe barbarous faces, and of thoſe great lubberly ſwat-ruttrers, might eaſily have affrighted us: But upon the matter, we have to do with knowne enemies, and who will ſuffer us to take ſo ſufficient advantages over them, beſides thoſe we naturally enjoy, as without

without being forced to make uſe of Armes, we may defeat them only by their owne evill conduct. I doe not wonder there are men who willingly forſake *Froſt* & *Snow*, to ſeeke their living under a more pleaſing and temperate climate than their owne: and who quit bad Countries, as being well aſſured, the place of their baniſhment ſhall be more bliſſefull unto them then that of their birth. Onely herein it vexeth me, in the behalfe of the *Kings* honour, to ſee him conſtrayned to finiſh the remainder of the *Emperours* victories, upon a ſort of beaten Souldiers, and who rather fly the fury of *Marqueſſe Spinola*, then follow us. Theſe great Bulwarkes whoſe neighbour I am, ſeeming rather the Fabricks of *Gyants*, than the fortifications of a *Garriſon-towne*, wil not ever be looked upon with amazement: one day (I hope) there will appeare nothing in their places but *Cabbins* for poore *Fiſhermen*; or if it be requiſite the works of *Rebellion* ſhould ſtil remain, and the memory of theſe troubleſome

ſome people indure yet longer, we ſhall in the up-ſhot ſee them remove Mountaines, and dive into the Earths foundations to provide themſelves a Priſon at their owne charge. But withall (my Lord) I beſeech you, let there be no further ſpeech made of occaſions or expeditions, and let a *Peace* be concluded which may continue till the *Worlds* end: let us leave the *Warre* to the *Turke*, and King of *Perſia*, and cauſe (I beſeech you) that wee may loſe the memory of theſe miſerable times, wherein *Fathers* ſucceed their *Children*, and wherein *France* is more the Countrey of *Lansknights* and *Swiſſes* then ours. Though *Peace* did not turne the very Deſarts into profitable dwellings as it doth, or cauſed not the *quarries* or *flints* to become fruitfull, though it came unaccompanied, without being ſeconded with *ſecurity* and *plenty*, yet were it neceſſary, onely to refreſh our forces, thereby to enable us the longer to endure *Warre*. As I was ending this laſt word, I heard a voice which deſired my diſpatch,

diſpatch, obliging me to end what I ſuppoſed I had but begun. It is with much reluctation (my Lord) I am deprived of the onely contentment your abſence affordeth me. But ſince you could not receive this *Letter*, were it any longer, I am reſolved to loſe one part of my content, to enjoy the other; and to ſay ſooner then I ſuppoſed, that I am ever abſolutely

The 16. of *September*, 1622.

Your moſt humble, moſt obedient, and moſt faithfull ſervant,

BALZAC.

To the Cardinall de *Valette*, *from* Balzac.

LETTER VIII.

My Lord,

YOu ſhould oftner receive Letters from me, could I over-maſter my paine: but to ſay truth, it leaveth me

not one thought free, to reflect upon any thing elſe; and what deſire ſoever I have to give you content, yet am I not able to doe any thing, but at the Phyſicians good pleaſure, and at the *Feavers* leyſure. Whileſt the Court affoordeth you all content, and prepareth whatſoever is pleaſant for you, reſerving diſtruſts and jealouſies for others; I here endure Torments, ſuch as wherewith one would make conſcience to puniſh Parricides, and which I would not wiſh to my worſt enemies. If notwithſtanding all this (in obedience to the counſell you give me in the Letter you did me the honour to write unto me) I ſhould make my ſelfe merry, I were neceſſarily to take my ſelfe for ſome other body, and become a deeper diſſembler then an honeſt man ought to be. My Melancholy is meerely corporeall, yet doth my ſpirit give place, though not conſent thereto; and of the two parts whereof I am compoſed, the more worthy is over-borne by the more

weightie.

weightie. Wherefore, if the whole world ſhould act Comedies to make me laugh, and though St. *Germans* Faire were kept in all the ſtreets where I paſſe, the object of Death, ever preſent before my eyes, bereaving me of ſight, would likewiſe barre me of content, and I ſhould remaine diſconſolate amidſt the publique jubilations. Yea, if the Stone I ſo much dread, were a *Diamond*, or the Philoſophers *Elixar*, I ſhould therein take ſmall comfort, but would rather beſeech God to leave me poore, if he pleaſe to beſtow no better Riches upon me. But when I have ſaid all, be it unto me as he ſhall pleaſe to appoint, ſince I am well aſſured, my maladies will either end, or I ſhall not for ever hold out: yet ſhould I dye with ſome diſcontent, if it happen before I teſtifie my dutifull affection towards you, and the ſenſibilitie I have of your noble favours. But howſoever it fare with me, I would willingly make a journey to *Rome*, there to finiſh the

worke I promiſed you, and which you commanded me to undertake for the honour of this Crowne. Certainely, if I be not the cauſe to make you in love with our Language, and to preferre it in your eſtimation before our neighbour Tongues; I am afraid you will be much troubled to revolt from the *Roman* Empire; and that it will not be for the Hiſtorie of *Matthew*, or of *Hallian*, you will change that of *Saluſt* and *Livie*. I will not deceive you, nor delude my ſelfe; yet may I tell you, that my head is full of inventions and deſignes; and if the Spring (for which I much long) would affoord me the leaſt glimpſe of health, I would conteſt with any who ſhould produce the rareſt things. I have an infinite of looſe flowers, which onely want binding up into Noſe-gayes: and I have ſuffered others to ſpeake any time theſe ſixe yeares, on purpoſe to bethinke my ſelfe what I have to ſay. But I well perceive, the publique ſhall have onely deſires

fires and hopes; and truely, if I ſpring not afreſh with the Trees, in ſtead of ſo many Bookes you expect from me, you ſhall not read any thing of mine, ſave onely the end of this *Letter*, and the proteſtation I here make unto you, to dye

The 7. of *Ianuarie*, 1623.

Your moſt humble, moſt obedient, and moſt faithfull ſervant,

BALZAC.

To the Lord Cardinall *de Valete*, *from* Balzac.

LETTER IX.

My Lord,

THe hope which any time this three Moneths I have had of your determination to come into this Countrey, hath hitherto hindred me from writing unto you, or to make uſe of the onely meanes remaining for me to be neere your

perſon: But ſince you have ſuppoſed the ſpeedie quitting the Court, to be as fatall as to dye a ſuddaine death, and that no leſſe *fortitude* or *time* is requiſite to reſolve to weane our ſelves from pleaſing things, then to ſurmount painefull ones; I will by your permiſsion reſume the commerce the common rumour cauſed me to ſurceaſe, and will not hereafter beleeve you can with any leſſe difficultie get out of *Paris*, then can the *Arſenac* or *Loover*. Were it not a place all ſtored with inchantments and chaines, and which is of ſuch power to attract and retaine men, as it hath beene neceſſarie to hazard divers Battailes, to drive the *Spaniards* further off, one might well wonder at the difficultie you find to convey your ſelfe thence. But, in truth, all the world doth there find both habitations and affaires: and for you, my Lord, ſince in that Countrey our Kings both enter into their firſt infancie, and grow old, as being the ſeat of their Empire; no man can juſtly blame you for making

making over-long abode there, without accuſing you of over-much love to your Maſter, and for deſiring to be neere his Perſon. At *Rome*, you ſhall tread upon ſtones formerly the gods of *Cæſar* and *Pompey*, and ſhall contemplate the Ruines of thoſe rare workmanſhips, the antiquitie whereof is yet amiable, and ſhall dayly walke among Hiſtories and Fables: But theſe are the paſtimes of weake ſpirits, which are pleaſed with trifles, and not the imployments of a Prince, who delighteth in ſayling on rough Seas, and who is not come into the world, to let it reſt idle. When you have ſeene the *Tyber*, on whoſe bankes the *Romans* have performed the Apprentiſhips of their rare Victories, and begun that high deſigne, Which they ended not but at the extreame limits of the Earth: When you ſhall aſcend the *Capitol*, where they ſuppoſed God was as well preſent as in Heaven; and had there incloſed the fatalitie of the univerſall Monarchie: After you

you have croſſed that great *Circus*, dedicated to ſhew pleaſures to the people, and where the bloud of Martyrs hath beene often mingled with that of Malefactors and bruit beaſts. I make no doubt, but after you have ſeene theſe and divers other things, you will grow wearie of the repoſe and tranquilitie of *Rome*; and will ſay, they are two things more proper for the Night, and Church-yards, then for the Court and the Worlds eye. Yet have I not any purpoſe to give you the leaſt diſtaſte of a Voyage the King hath commanded you to undertake, and whereof I well hoped to have beene the guide, if my crazie bodie would have ſeconded the motion of my will. But truely, my Lord, I am deepely ingaged in this buſineſſe; and when I looke upon my ſelfe ſingle, I ſometimes have a deſire to make you ſuſpitious of thoſe felicities, I feare, I ſhall not be able to enjoy with you: yet whatſoever I ſay, I am not ſo farre in love with my ſelfe, as to preferre

preferre my private content before the generall desires of all men, and the Churches necessities. It is requisite, for infinite considerations of importance, you should be present at the first *Conclave*, and that you appeare at a *Warre* not therefore lesse considerable, in being composed of disarmed persons, or for that it makes no *Widowes* nor *Orphans*. I am certaine you have elsewhere seene more dangerous encounters, and have often desired more bloudie *Victories*. But how great soever the object of your ambition be, yet can it not conceive any thing of such Eminencie, as at once to give a Successor to Consuls, to Emperours, and Apostles; and to make with your breath the Man who overtoppeth *Kings*, and who commandeth over all *reasonable Soules*. Though my health be so uncertaine, as I cannot promise my selfe three dayes continuance thereof, yet have I not lost all hope to see you (one day) in this Countrey, the prescriber of *Lawes* to inferiours, and of examples

to Commanders. My Lord, it may be God reſerveth me for your ſake, that nothing be wanting to your Glory, and to the end there might be yet one man in the World able to affoord you the prayſes proper to your merits.

My Lord;

The 23. of *June*, 1623.

Your moſt humble and moſt faithfull ſervant,

BALZAC.

To my Lord Cardinall *de la Valete.*

LETTER X.

My Lord,

IT muſt neceſſarily be the greateſt Affaire at this preſent in agitation on Earth, that could oblige you to leave *Paris*; nor had you parted thence upon any ſlighter condition, then to make a Head for all *Chriſtendome.* If you arrive there

there opportunely, to have your part in this great *Election*, and that the *Conclave* attend your *Presence*, on purpose to affoord a more full *Reputation* and *Authoritie*, to what shall there be resolved upon: I doe no way doubt, but you will maintaine the same advantage over the *Italian* wits, as you have obtained over ours; or that their policies will not be as impertinent in your *Presence*, as the *Charmes* of *Magicians* are frivolous, being confronted with *Divine* matters. You have sufficient of their patience, to put off affaires when occasion is offered, but you have a courage they come short of, to carry matters by strong hand, if necessitie require. Therefore, my Lord, to what part soever your Opinion shall incline, you will carry that with you which gaineth Victories, and causeth the greater partie to side with the sounder: yea, if matters should passe without contestation, yet should you at least take notice, that you are entreated to that action, wherein God permits you to supply his place, and

intruſteth to your care the moſt important matter of all his Workes. To ſpeake ſeriouſly, his providence is never in ſo high imployment, as when he is to chooſe the man who hath power to uſe well, or abuſe all the Riches of Heaven, and who is to exerciſe a power neereſt approaching to Divinitie. Heretofore God made uſe of Thunder and Tempeſts, when he purpoſed to denounce any thing to men; declaring his Will by other then ordinarie meanes. But ſince he hath cauſed Oracles to ceaſe, and ſuffereth the Thunder to worke onely naturall effects; it is onely by the voyce of Cardinals he cauſeth his deſires to be manifeſted, and ordayneth concerning the Worlds Conduct. When you pleaſe (my good Lord) I ſhall have ſome notice of theſe inſpirations he hath ſent you, and of the election you have made: For, to force me (ſo ſoone) to informe my ſelfe thereof in the place where it was performed, this Kingdome had need be over-hot

for

for me, and that I were not ſo well acquainted as I am with the Sunne at *Rome*. That which blackes the *Mores*, and burnes *Lybia*, is not ſo dangerous at this Seaſon; and were you not ſtored with treaſures of Snow, and provided of Halls of Marble, to defend you from the ſcorching Ayre, I ſhould as ſoone chooſe to be condemned to the fire, as to be forced to reſide where you are at this preſent. But your Grace, I know, cannot be affrighted with all theſe apprehenſions of heat; you are none of thoſe who will finde fault with the Ayre, which all that ancient Republique breathed; or with the Sunne, which hath holpen to make ſo many Conquerours, and given light to ſo many glorious Tryumphs. Yet for my part, I who have none of theſe conſiderations, and who have wholly put my ſelfe into the power of Phyſicke; it is requiſite I avoid the very ſhadow of danger, and live with as great apprehenſion of feare in this World, as

though I were in an Enemies Countrey, or in a Forreſt of wilde Beaſts. It is therefore out of pure neceſsitie I attend your commands in this place, and a more ſeaſonable time, to teſtifie unto you, without running the hazard of my life, that I am with all my ſoule

My Lord,

The 2. of *Auguſt*, 1623. Your moſt humble, and moſt obedient ſervant,

BALZAC.

To the Lord Cardinall *de Valete*, *from* Balzac.

LETTER XI.

My Lord,

I Verily beleeved I could never have bin ſo unfortunate, as to be forced to ſearch in the *Gazettes* for what you doe, and to heare no other newes from you, then what

what common bruite beſtoweth in all parts of the World, and which the *Engliſh* and *Germans* may as well know as I. This puniſhment is by ſo much the more wounding, in that I have heretofore beene enriched with thoſe benefits, whereof you now ſeeme to bereave me; and in that the time was, when you pleaſed ſo farre to diſcend from the ranke whence you are derived, as to lay aſide all thoſe luſters, which incompaſſe you, to converſe freely with me. But (my Lord) ſince one word of your mouth hath often cured my decayed ſpirits, and hath many times made me happie, without the helpe of *Fortune*; I freely confeſſe unto you, I cannot reſolve to change condition, as knowing the loſſe of the leaſt of your favours cannot be little: Yet being ſo innocent, that I can no way imagine my offence, & not acknowledging among men, other more aſſured veritie then your word; I have a great reluctation to be diffident of a thing, upon the certaintie whereof halfe the Court is

ingaged

ingaged for Warre, and the beſieged would make ſmall difficultie to ſurrender themſelves. My Lord, you have pleaſed to promiſe, you would love me alwayes; therefore I beſeech you not to be offended, if I put you in minde, that as the ancient *gods* of the Countrey where now you are, ſubmitted themſelves to *Deſtinies*, after they had once aſsigned them: ſo you, though above all other *Lawes*, are yet ſubject to your word. I am confident, it cannot be revoked ſo long as the order of ſublunarie things change not, and the *Decrees* of Gods providence remaine immoveable: and if you repent any one action in your whole life, you therein do more then your very *Enemies*, who never as yet called the leaſt of them in queſtion. For my part, I am far from thinking I have totally loſt your favours, leſt I ſhould wrong your *Iudgement*, which conferred them upon me, & blame the beſt eyes in the world for having heretofore beene blind. I will rather ſuppoſe, if you ſend me no newes, it

is

is becauſe you thinke I know what will be done ſome ten yeares hence, and that I am brim-full of the *Roman* Court, and of the *Italian* Affaires. Truely I know the preſent *Pope*, and I have ever beleeved, there is not any humane wit more capable to carrie ſo ponderous a felicitie, or to let us againe behold the Primitive beautie of Religion, and the golden age of Gods Church. I know, how at *Rome* Idleneſſe is day and night in action, and that the Complements and Ceremonies there, put you to more trouble then you ſhould find in governing the whole World, if God had left it to your conduct. Me thinkes I yet ſee this great Tyrant with ſo many Heads, (I meane the Signiorie of *Venice*) together with all thoſe pettie Soveraignes, who would hazard more men in hanging one ſingle perſon, then the King would venture in two Battailes, or at the taking in of foure Cities. But, my Lord, all this, with the reſt, doth but ſlightly touch my ſpirit; and as you are the ſole worldly cauſe

which affordeth me either joy or diſcomfort, ſo it is from you onely I expect good or ill newes: I have made your affection in ſuch ſort neceſſarie for my lifes contentment, that without it I ſhould find defects even in Felicitie it ſelfe, and ſhould have an imperfect feeling of the moſt happie ſucceſſes could befall me. Reſtore therefore, if ſo you pleaſe, or continue this your ancient favour towards me, which I cannot poſſibly forbeare. And ſince you are part of that body to which God hath given infallibilitie, and ſince it is forbidden to call the certaintie of your wiſdome into the leaſt queſtion; condemne not, I beſeech you, what you have formerly made, as though your *Italian* favours were ſome other things then your *French* ones.

The 10. of *December*, 1623.

Your moſt humble, moſt obedient, and moſt faithfull ſervant,

BALZAC.

Balzac his Letter to *Mounſieur du Planty.*

LETTER XII.

SIR,

SInce you cannot be here till after the *Feaſt*, and for that I preſume you have no purpoſe to oppoſe the Election of the *Pope*, being *Canonically* choſen; I will adviſe you to ſtay your journey till the *Spring* be paſt, and the *Snowes* melted: yet truely, you are in ſuch eſteeme here, as if you come not the ſooner, I verily thinke you will be ſent for; and that the *Court* of *Rome* will commence ſuite with the *Loover*, to have my Lord the *Cardinals* preſence. It is therefore fitting (if ſo he pleaſe) that he undertake this Voyage, and put off State-buſineſſe, and the Warre to others, to live here, in the midſt of *Glory* and *Tryumphs*. In the meane time, I may (ſo neere as I can) informe my ſelfe

both of men and affaires, thereby to give you the better inſtructions at your comming. Now, to the end to affoord you a taſte of what I know, obſerve what I ſay, for I will tell you ſtrange things. There is a certaine Great man here, who entertaineth ſix Aſtrologers in Penſion, to let him underſtand from time to time, who ſhall be Pope: Another takes large Fees on both ſides, finding it the onely way to bring his Clients to compoſition: A third hath the moſt extravagant vertue you ever heard of; he leades a farre more pleaſant life then the Duke of *Oſſuna*; and having read in holy Writ, how the wiſedome of the world is folly in Gods ſight, he imagines he ſhould offend his Conſcience, if he were over-wiſe. Here are Princes in this place, who in full peace pardon neyther Age nor Sexe. There are others who keepe their Beds, though they be well able to ride poſt; and who uſe all Phyſick poſſible to looke pale, to be feaveriſh, and full of Cathars, and who make uſe of all the

ſecrets

ſecrets in Phyſick, to have a meager aſpect. In concluſion, the higheſt place in this World, is that, whether the more eaſily to arrive, it is neceſſarie to be lame, and take ſhort ſteps; ſo as a ſound Pope is commonly made out of a ſickly Cardinall. At our next meeting, I will informe you of the reſt, and will in one halfe houre infuſe into you all the experience I have hitherto gotten: But if I have not this contentment ſo ſoone as I deſire, faile not I pray you, to let me heare newes of your health, and the reſt of our good friends. But eſpecially I beſeech you, to aſſure *Mounſieur de Maurey*, that I am paſſionately his ſervant, and that I finde here much ſubtilty and diſſimulation, but not many ſo pure and true vertues, as his are.

From *Rome* the 10. of *February*, 1621.

BALZAC.

A Letter to *Mounſieur de la Magdalene*, from BALZAC.

LETTER XIII.

SIR,

I Am extreamely glad you are not of the number of thoſe whom the *King* hath loſt before St. *Iohn d' Angely*: Conſerve your ſelfe therefore ſo farre forth as your *Honour* and *Courage* will ſuffer or permit, and content your ſelfe to have taſted what *Warre* is; which, if you pleaſe to be adviſed by me, you ſhould doe well never more to behold, but with *Flanders* ſpectacles. You are bound to execute good *actions*, but you are to performe many, and permanently; and to be a better Husband of a worthy

mans

mans life, then that of an ordinarie Souldier of the Guards. At leaſt-wiſe, ſo long as you continue at the aſſembly of the Clergie, you ſhall be ſerviceable to the Church, at your owne eaſe; and there ſhall commonly be ten dayes journey betweene you and danger. Though I were not any more of this World then thoſe who lived before the late King, or who are to come into the World after the deceaſe of this, yet ſhould I not feare to hazard my ſelfe in this ſort; and to keepe all my bloud for the Publique, as readily as the moſt valiant Ieſuite of *France*. It is in this ſort I have learned to ſpeake in this Court, where honeſt men are ſo wedded to their particular intereſts, and doe ſo little reflect upon the generall affaires, as they thinke there is nothing beyond the tips of their upmoſt haires, and ſuppoſe the World endeth at their feet. The *C. L.* dreames of no other thing, but how to fortifie himſelfe with Men and Money

againſt

againſt the *L. B.* whom he taketh for the *Turke* and an Hereticke: And ſay what you will, the fiftie Abbeyes he hath gotten in one Yeare, is that portion of the Church which pleaſeth him better then all the reſt. Behold in what tearmes we ſtand at this preſent: in ſtead of procuring the converſion of Nations, and to ſeeke the meanes to ſet the *Levant* at libertie; a *P.* thinkes he hath worthily acquited himſelfe of his charge, ſo long as he provides to make his Nephew a greater man then his Predeceſſors was. But that I feare leſt my zeale ſhould over-farre tranſport me, or that you ſhould become as wearie of my Diſcourſe as of a tedious Preacher, I would dilate my ſelfe upon this Subject; but I know the affaires in theſe parts are very indifferent unto you: I will therefore referre the further relation, wherewith I intended to acquaint you, to my Lord, the *Marqueſſe* of *Cœuure*. In briefe, there are none but himſelfe and the Councell,

who

who can cause the Pope to incline to our reasonable demands; and I will tell you, without flattering him, that so long as he is here, the *King* may glory that he reigneth at *Rome*. As for other things, what beautifull objects soever *Rome* presenteth to my view, and what pleasure soever each man findes there, conformable to his humour and inclination, yet cannot I receive any, being so remote from persons so deare unto me, and shall esteeme my selfe unhappy, so long as I am necessitated to write *Letters* unto you, and onely say, what is not as yet in my power to cause to appeare, that I am,

Mounsieur,

Your most faithfull servant,

BALZAC.

To *Mounſieur de Montigny*, from BALZAC.

LETTER XIIII.

SIR,

THough you uſe me ill, and that I have reaſon to be ſenſible of your neglects, yet I am reſolved to ſuffer from you with an obſtinate patience, and to acquire your favours by force, ſince I cannot obtaine them otherwiſe. But I am aſſured you are not ſo uncivill, as not to ſuffer your ſelfe to be beloved, nor ſo tyed to your owne fancies, as that there remayneth no affection in you for whatſoever is ſeparate: Otherwiſe, I ſhould thinke your humour were as much changed as are the affaires of *France*, or that you were ſuddainely become quite another man. I will therefore reſt confident in the Opinion moſt pleaſing unto me, and imagine you are ſufficiently my friend, in your thoughts;

thoughts; but that you are over-loyall a *Frenchman*, to have any intelligence out of the *Kingdome*. It may be, the Example of the Duke of *Biron* affrights you, and that you take all ſuch as are in *Italy* for *Don Pedro's*, or *Countes* of *Fuentes*: in this caſe in truth you have reaſon, and it is farre better to write no *Letters* at all, then to be forced to explaine them before the Court of *Parliament*. But if you were of my humour, and that you would refetre the whole State, and all the affaires therein, to *Mounſieur Lucynes*; me thinkes our *Amitie* could not paſſe for Conſpiracie; and you might ſafely let me have newes from your ſelfe, and the reſt of out friends, without any hazard at all. I deſire onely to know what you doe, and wherein you imploy the faireſt ſeaſon of your life. Doe you never part from the lips of *Opala*; whoſe breath is ſo ſweet, as it ſeemes ſhe feedeth onely on *Pinkes* and *Perfumes*? Are you in as high eſteeme in your *Miſtreſſes* thoughts as your merits and ſervice deſerves, and

as your loyaltie obligeth her unto? Is *Clitophon* ſtill in his generous muſings? doth he dayly take Townes at Table? and doth he yet frame forraine deſignes betweene his Bed-curtaines? Is there any good inclination in the *Court* for our great Cardinall? and are they not perſwaded, that if he were *Pope*, the Church would ſoone be as well Miſtreſſe in *Germanie* as at *Rome*? After you have ſatisfied me in all theſe points, I am contented to be at truce with you as long as you pleaſe; and if need be, wil ſuffer you to waxe old upon the boſome of *Opala*, without ever asking you what you doe there.

Yours, BALZAC.

BALZAC his Letter to the Duke of *Eſpernon*.

LETTER XV.

My Lord,

WEre I not borne (as I am) your moſt humble ſervant, yet ſhould I ſhew my ſelfe a very degene-

rate

rate *Frenchman*, if I did not much rejoyce in the *happineſſe* of your *Family*, ſince it is a publicke felicitie. I have heard the proſperous ſucceſſe of the Voyage you made into *Bearn*, and of the great beginnings you have given, to what the King deſireth there to undertake. And truely, the *Election* he hath made of you, to ſerve him in an occaſion of ſuch *importance*, hath beene ſo generally approoved, that, if heretofore there hath beene any defects pretended in the conduct of our Affaires, we muſt neceſſarily avow, that this laſt *Action* hath ſufficiently juſtified all the former; it appearing plainely, that it is not onely favour which ſetteth the difference betweene men. I no way doubt, but Right and Power ſiding together, that the event of things will be ſutable to our deſires: But, howſoever it happen, you have alreadie the glorie of having facilitated the victorie, and made it appeare, how the *Enemies* of the State have no other force, but what

they draw out of our weakeneſſe. It is now time (*my Lord*) you take notice of thoſe advantages GOD hath given you above the reſt of men: You ought at leaſt to remember, how being tyred with worldly affaires, and retyred from Court, publicke neceſſitie had not ſought you out in your private repoſednesſe at home, to put the Kings Royall Armies into your hands, if you were not the onely man from whom all men expect the re-eſtabliſhment of theſe affaires. I will not ſo farre relye upon my owne opinion, as to anſwer for the future: Yet when I conſider the actions of your Life, which are ſo *eminent*, that we finde difficultie to beleeve them, even after they have beene performed; and thoſe in ſuch number, that *Strangers* may well imagine you have lived from the very beginning of our *Monarchie*: *I* ſuppoſe *I* might boldly affirme, that, if there be yet any great matter remaining to be atchieved in the World, there is none but your Selfe muſt attempt it.

You

You have possessed the favour of Kings, as Fortunes which might faile you, and have not feared that their passions could out-last your *innocencie*. This Vertue we so much admire, hath succeeded the same authoritie our Fathers have adored. You have made no use of your power in State, which you have not ever since conserved by the force of your *Courage*. You have at all times preserved the libertie of *France* amidst the miseries of times, and the usurpation upon lawfull power. Who is there can say this of himselfe? Where are they that have stood firme betweene rebellion and servitude? Where was there ever knowne an old age so necessarie for the World, or so much good and bad fortune equally glorious? My Lord, you know your selfe too well, to suspect me of flatterie; and my humour is so aliene from any servile actions, as the Court hath not sufficient hopes to cause me to doe any thing against my conscience. *I* then speake as *I* doe now, for the onely interest of Vertue;

and

and if that were not on your ſide, I would ſeeke for it among our Enemies, to doe it right. None will ſuſpect, I have any pretentions at *Madril*; or, that I intend to make a fortune in *Holland*: yet to heare me ſpeake of the Prince of *Orenge*, and the Marqueſſe *Spinola*, one would ſay, that I did at once expect Abbeyes from the *Hollanders*, and were a Penſioner to *Spaine*. In ſumme, I hold my ſelfe obliged to thoſe, who afford me matter and meanes to reconcile the two rareſt things in this world; to wit, Vertue, and Eloquence. And as their reputation hath need of my Pen, to make it immortall; ſo are their lives and actions right uſefull unto me, when I imploy my paines on excellent Subjects. You have ever done me the honour, to wiſh me well; and I have received innumerable favours from my Lord the Cardinall, your Sonne: but howſoever, I humbly beſeech you to be confident, that my affections are abſolutely pure, and that

my

my particular interests have not any alliance therewith. I am so happy as to have served you in a troublesome time, and to have bin of the weaker side: as judging it to be the more honest. I have not since beene of another minde; and the reasons drawing me to doe what I did, being still the same, I am really, as I ever have beene,

My Lord,

Your most humble and thrice obedient servant,

BALZAC.

To the Duke of Espernon *from* BALZAC.

LETTER XVI.

My Lord,

THE *Letter* I lately received from you, maketh me know I am happier then I supposed, since I have the honor to

be ſometimes in your memory. It is a place ſo taken up with high thoughts, and which the publique good doth in ſuch meaſure make uſe of, as I had not the ambition to imagine, there could be any roome left for a man of ſo ſmall importance as my ſelfe. But I ſee, that as you never had any ſo potent enemies as to exceed your courage, ſo have you not any ſervants of ſo ſleight conſideration, whom you eſteeme not worthy your care. Herein my Lord, you make it appeare that the meaneſt matters change their nature into more noble ſubjects, ſo ſoone as they become yours: and how of all men, you have conquered part, & acquired the reſt. I am verily perſwaded, it were no leſſe then to offend God, to denie obedience to a perſon ſo high in his favour as you are, and that his meaning is, this commanding ſpirit he hath conferred upon you, ſhould be maſter of all others. The honour therefore to you appertaining, being little inferiour to what we owe to ſacred things;

and that besides the ordinarie providence which governeth the World, there being a particular one in Heaven, designed meerely for the conduct of your life, to make it admired in all after Ages: it is necessary as well in contemplation of this common consideration, as for others particularly concerning my selfe, I should perpetually remaine;

My Lord,

The 5. of *April*, 1622.

Your most humble and most faithfull Servant,

BALZAC.

To *the Duke of* Espernon from BALZAC.

LETTER XVII.

My Lord,

IN this generall calme of the State, (wherein the affaires of this kingdome seeme to bee asleepe, and the Worlds

occurrents to be at a ſtand) all *France* expects your preſence at Court, to be the Author of the deſired Newes, and to draw from the Kings breaſt the good intentions wherewith it is ſo richly ſtored. The Reduction of *Bearn* not ſtayned with any drop of bloud: the truth wherein you have inſtructed all men, concerning the poſſibilite of taking *Rochell*, and the Order you have now lately left in *Guiene*, where you have reduced the Factions to ſuch a point, as their onely power conſiſteth in their perverſe humours; putteth us in hope, that if God ſhould deferre the ſafetie of our State till another Age, it could be no man (your ſelfe excepted) for whom hee hath reſerved ſo glorious an Enterpriſe. My Lord, it is certaine he never ſhewed more miracles in thoſe places himſelfe hath conſecrated to his glory and publique Pietie, and which he hath choſen on purpoſe thereto manifeſt his power, than he hath done in your perſon. And

when

when I consider how often he hath protected you, contrarie to all humane appearance; and the opposition you have encountred, in arriving to this hight by so many rockes and precipices; I cannot but constantly beleeve you have overpassed the time of dying; and that for the Worlds generall good, it is fitting you indure as long as the Sunne or Stars. To stop here, were to praise you imperfectly, and onely to make it appeare you are able to affoord long services. I will therefore say more: on which side soever I turne mine eyes, be it that I convey them beyond the Seas, or make them passe those Mountaines which separate us from our Neighbours, I finde not that person in any place, who can justly dispute for glorie with you; or whose life is so illustrious as yours. I have seriously considered all whatsoever might give value or reputation to the Courts of stranger Princes, and there truly I finde men who are well seene in Militarie

affaires, and who have gained to themſelves no ſmall experience by meanes of an infinitie of rules and maximes: but the difference betweene thoſe men and your ſelfe, is, that they cannot ſtirre, nor make themſelves awfull without the *Indies*, Armies, and Cannons; whereas you are redoubtable all alone, and unarmed; yea, your very ſtilneſſe terrifieth the greateſt enemies of *France*. This being abſolutely true (as no man can doubt) it is high time the King doe really make uſe of a man whom the neceſſitie of his State requireth of him, and that he no longer imploy thoſe improſperous perſons, under whoſe hands opportunities wax old, and his good fortune will faile him. It is ſufficient that the *Rhyne* and *Alpes* have formerly been *French*, and that our Language is ſpoken in neighbouring Provinces, without ſuffering a ſtrange kinde of people ſtill to remaine in the very bowels of our Kingdome, who will not allow of our

ancient

ancient Lawes. There is now no longer meanes to cover this skarre which dishonoreth the face of State, or to suffer that Rebellion and loyaltie live together. To speake truth, what kinde correspondencie can be expected betweene the Mistresse of the house, and the Concubine? What a monstrous production would that prove betweene a Monarchie and a popular government? and what kind of Soveraigne should he be, who were dependent on his subjects, and his Councell subordinate to the Towne-house? Truly, if Catholickes should demand Cities of the King, proportionable to their number, as others doe; he should be forced hence-forward to remaine all his life time at *Fountaine-bleau* and *S. Germins*: nor would there remaine unto him any more than the bare Title of a King, and the common fields of his Countrey. But it shall not alwaies be so if predictions prove true: And Reason as well as Nature requireth that things should be reduced

reduced to their ancient forme. It were no leſſe than to injure him who hath promiſed to *France* a longer continuance than to all her diſeaſes, to thinke that he having given remedies againſt the *Gothes* and *Moores*, he will ſuffer it to dye at this day by the hands of a ſmall packe of Rebels: Provided, that face which I rather call immortall, then ancient, doe ſtill aſſure us of the great ſource of life you retaine in your courageous heart, and that heaven pleaſe to preſerve for the worlds benefit, the bleſſing it conferred upon us at your Nativity; we require not a more certaine preſage of the end of our evils; nor is there any ſo ſicke or far ſtrucken in yeares, who hopeth not to ſurvive theſe inteſtine troubles: but we are not to imagine that Victorie and Peace are two oppoſite things, though they be different; for it is the one which aſſureth the other, and ſetleth it in State not to be any further either troubled or threatned by any.

When

When all is done, I finde it were much to oblige theſe male-contents, to give a ſure repoſe to their diſtruſtfull ſpirits, and at once to rid them of all their hopes and feares: when they ſhall no longer need to trouble themſelves with making aſſemblies, and that their lives ſhall be free from the feare of puniſhments. When I ſay both they and we ſhall enjoy common ſecuritie, it is not to be doubted but their condition will be much bettered, it being a much fairer fortune to be caſt on ſhore by a Storme in a craiſed Veſſell, than to be ſtill in the power of Windes and Seawrackes. The word of Kings ought not to contradict the Functions of Regalitie, nor can they oblige themſelves to leave their Subjects in miſerable eſtate, or to doe contrary to what they ought. And in conſcience ſince the ruine of Rebellion is written in *Heaven*, in the ſame ſort as is the Day of *Iudgement*, and the Worlds diſſolution, were it not as much as to reſiſt Gods will, and to oppugne his providence,

should we so soone grow weary of well-doing, or refuse to finish a work, the event whereof is infallible? There is nothing so easie for a great *Prince*, as either to finde or conceive faults, nor doth any man doubt that dissimulation is just, when it tends to the advantage and avayle of the deceived. If a mad man were capable of remedies, were it not lawfull to cure him without asking his consent? Were it fit a Father should suffer his Sonne to be drowned, for feare of pulling him out by the haire? Are we to suffer the State to perish, for that we cannot preserve it by ordinary wayes? No (my Lord) we ought not: there is no consideration can cause that thing to change its nature, which of it selfe is just; and the Lawes of necessitie doe dispence with us for those of formality. Now to returne to my first discourse, and to what particularly regardeth your Lordship: seeing your absence from Court hath at all times threatned more miseries unto us, then the apparition of Comets and

other

other irregularities in Nature, and since to be miserable, it is sufficient to be at oddes with you. There is not any of your enemies can escape the *Divine Iustice*, nor is there any doubt, but you will generally finde all those spirits favourable unto you, whom you have formerly convinced: or that your propositions shall not be received as assured Conquests. The best is, there are now no more any usurpers neere the *King*, who seeke to ingrosse his favours to their owne advantages, and bereave men of those benefits, which ought to be as common to them as the Fire or Aire. His Majesties heart is open to all his Subjects, he receives Truth at what hand soever it comes unto him. This being so (my Lord) we may not rest confident you shall not lose one word, and that your Vertue whereof the world is uncapable shall at length be found the onely meanes the King hath to redresse, and re-establish his affaires. Neither Time, Travell, nor Cost, ought divert him from this designe:

It is a worke will be nothing ſo coſtly as to rayſe a Favorite, and it being a thing all *Chriſtendome* exacteth of him, as an Hereditarie debt the King his Father hath left to be diſcharged. And truely, it is moſt certaine that the face of States hath beene changed, and whole Provinces conquered, with leſſe coſt than divers *Pagan Princes* have imployed in erecting of *Idols*, & cauſing them to be adored by their people. But to leave this *Italian* ſeverity you formerly reproved in me, and leſt you ſhould accuſe me for warring againſt the dead, I will for your ſake pardon their memorie: nor will I farther dilate my ſelfe upon ſo odious a Subject. Yet is this but halfe of what I intended to ſpeake unto you at *Cognac*; if in that ſhort abode you made there, and the continuall preſſe hindering the freedome of my *Speech* unto you, it had been permitted me to have had a longer Audience. But (*my Lord*) what I could not performe by word of Mouth, I will continue by my *Letters*, if you pleaſe to doe me the honor

as

as to command them; or if my words which you have heretofore made choyce of for the conception of your High thoughts, in bewailing present miseries and publique ingratitude, be, as pleasing unto you, as I am perfectly

The 18. of *November*, 1623.

Your most humble, most obedient, and most faithfull servant,

BALZAC.

The Duke of Espernon *his Letter to the French King: penned by* BALZAC.

LETTER XVIII.

SIR,

I Vnderstand by the *Letter* it pleased your Majestie to doe me the honour to write unto me, that upon the opinion wherewith some have possessed you

concerning the continuance of the *German Warres*, you judge it expedient for the good of your ſervice, I ſhould not (as yet) leave this Frontire. Whereunto, *Sir*, I can give your Majeſty no other anſwer, but that having at all times gathered out of your commands, what my duty obliged me unto, and having never propoſed other end to my actions, then the good of your State, I ſhould be carefull of ſtraying from that Deſigne in an occaſion wherein I might imagine your ſervice depended on my obedience. But at this preſent (*Sir*) the tranquilitie of *France* groweth to be ſo generall, your affaires ſo powerfully eſtabliſhed, and the Honour of your *Amity* ſo precious among all your neighbouring Princes; that as there is nothing in this Kingdome which doth not bend under your Authoritie: ſo is there not any *Prince* abroad, who doth not reſpect your power, or who conſerveth not himſelfe by your Iuſtice. And as concerning the troubles of *Bohemia*: beſides, that

time

time hath evaporated the first heat of spirits, and that they begin to retire from those extremities wherein formerly they involved themselves: the imagined danger is so farre removed hence, as we cannot conceive the least apprehension, even for those who are not our next neighbors that way. It is certaine (*Sir*) that on this side the *Rhine* all things seeme to be at rest under the shade of your State, and the ancient Allies of this Crowne who are neareſt any danger, expect the end of Warre without fearing it should come any further towards them, or that out of all this noyse, there will arise any more then one Warre. These considerations then doe no way oblige me to stay in these parts, where things are in so good estate, as they may well nigh subsist of themselves: besides the residence my Sonne of *Valette* shall make there in my absence, being sufficient to give order to all accurrents concerning the good of your affaires. I assure my selfe your Majesty will

be

be ſo impartiall as to be pleaſed to reflect upon the neceſſitie of my particular occaſions, and that ſuffering me to retire my ſelfe to my owne houſe, you will at leaſt permit me to enjoy a favour, uſually inflicted on others as a puniſhment. I doubt not (*Sir*) but you will condiſcend to the deſire I have to undertake this Voyage, and I preſume you will be pleaſed to conſider, that I being ingaged in two hundred thouſand Crownes for your ſervice, after the ſight of your royall bountie in all ſorts of hands, it were ſmall reaſon (I receiving nothing) ſhould ſtill in this place ſtand as a meere cypher for the honor of *France*; or that I ruine my ſelfe with a rich ſhew, only to continue *ſtrangers* in the opinion they have of the magnificent greatneſſe of your Crowne. Yet (*Sir*) having never beleeved I could ſuſtayne any great detriment by the loſſe of a thing I ſo ſleightly eſteem, as I do worldly ſubſtance, I intend not in this place to complayne of my povertie: but (to ſpeake truth) ſince all

my

my words and actions are by many misinterpreted: and that having affoorded my dutifull attendance to the ſervice of three great *Kings*, I yet finde much difficulty to defend my ſo long a loyaltie againſt Calumnie: I am with much ſorrow conſtrayned to ſay, that if I ſtood firme in my dutie, even when diſobedience was Crowned with rewards; and have maintayned your Authoritie, when by ſome it was abuſed, by others contemned: It is no ſmall injurie to me, to imagine I will now begin to fayle in my loyaltie at this age wherein I am, or ſuffer my ſelfe to be reproached by poſteritie, whereto I ſtudie to annexe the laſt actions of my life. But I ſee well (Sir) it is long ſince the hatred of diſhoneſt *French-men* hath beene fatall unto me, and that it hath beene borne with me inſeparably. From the firſt houre I appeared in the World, there was never either peace or truce inviolated to my prejudice: and as though I were excepted out of all

treaties, though Warre be ended, yet that made againſt me endureth. At this preſent (Sir) it ſufficeth not I performe my charge without omitting or forgetting any thing due to your ſervice; or that the innocency of my actions be generally acknowledged; but I am driven to thoſe ſtreights, as to be forced to give account of my very thoughts, there being not any (my ſelfe excepted) from whom ſatisfaction is required for the fault hee hath not as yet committed. If we lived in a Country where vertue were avoyded, as not concurrent with the times, or adverſe to the State, and where a great reputation were more dangerous then an inglorious one, I ſhould not neede to make much ſearch for the cauſe of my misfortunes: but I well know the conduct you uſe, hath more honourable and honeſt grounds, and that your Majeſty hath no pretention to reigne with more aſſurance then the King your Father did before you. It is from him (Sir) you may

may learne how you are to diſtinguiſh wounded innocency from wicked impudency: and to know it is ordinary to draw honeſt men into ſuſpicion, thereby to make them unſerviceable. In following his example, you ſhall finde out the truth, though never ſo cloſely hidden, or what ſhadow ſoever they caſt over the ſame to diſguiſe it. And truely (Sir) ſince this great Prince in beſtowing your Origin upon you, hath together therewith conferred his moſt Royall inclinations, I will never beleeve, that to follow a ſtranger paſſion, you will looſe thoſe perfections ſo proper, and naturall unto you; or that for me alone your Majeſty hath any other ſpirit then for the reſt of men. Truely, if when you were not yet at your owne liberty, ſuch hath beene the naturall goodneſſe of your gracious diſpoſition, as you have at all times reſiſted violent counſels, nor have ever permitted your authority ſhould be imployed to the ruine of your

ſubjects: there is ſmall appearance, that having now by publique and ſolemne act obliged your ſelfe to raigne alone, and your bounty finding not any obſtacle to hinder the ſame, you would diſturbe the old age of one of your beſt ſervants, or deny to his gray haires that reſt Nature requires at your hands, I ought to hope (at leaſt) for this recompence for my long and faithfull ſervices, ſince your Majeſty may beſtow it without incommodating your affaires; and beſides I having never expected other reward of worthy actions, then the onely contentment to have performed them, I ſhall hold my ſelfe ſufficiently happy, to receive from my conſcience the teſtimonies which whilſt I live it will affoord me, that I have beene, really am, and ever will to the end remaine

Sir,

From *Mets* 7. of *January*, 1619.

Your moſt humble, moſt obedient, and moſt faithfull ſubiect and ſervant,

ESPERNON.

Another Letter to the French King from the Duke of Espernon, *penned by the same* BALZAC.

LETTER XIX.

SIR,

HAving long attended at *Mets*, the occasions not to be unusefully there, and not finding any thing either in the conduct of my present life, or in the memorie of my fore-passed time, which might justly cast me into a worse condition then the rest of your Subjects: I have presumed that the Lawes of this Kingdome, and my Births prerogative might permit me to make use of publique liberty, and to partake of that peace you have purchased to the rest of your subjects. Nevertheless (*Sir*) your Majesties will doth so regulate mine, that I had not removed, had not the cause of my stay there ceased, and the difficulties

of the *Bohemian* Warre beene utterly removed. But having had perfect intelligence by the relations the Duke of *Loraine* hath received from thoſe parts, that the affaires there begin to be well ſetled, the overture therof beginning with the ſuſpenſion of Warre on both ſides; I could not imagine the good of your ſervice did any way oblige me to remaine longer in a place out of all danger in time of peace, and which will make good uſe of the Empires weakenes if the War continue: conſidering likewiſe that if there be any part of your State leſſe ſound then the reſt, and where your Authority had need with more then ordinary care to be conſerved, it is queſtionleſſe in the province whether I am going, which bordering upon ſuch neighbours as all honeſt men may juſtly ſuſpect; and being a people compoſed of divers parts, have at all times beene either troubled or threatned with changes: yea, at this preſent (Sir) the moſt

common

common opinion is, that the assembly now holden at *Rochell*, is no way pleasing unto you, and that if you have bin drawne to give any assent thereto, it hath rather beene a connivency to the necessity of Time, then conformable to your Will. Whereupon (Sir) if your Majesty please to reflect upon the miseries of your State, whereout at least you have drawne this advantage, that even in the very spring of your age, you have attained great experience: You shall plainely see that all the miseries which befell your Majesty in your minority, have beene begun upon the like occasions. I therefore using my best indevours, if the intentions of those of *Rochell* be good; to hinder that the events be not evill; therein I hope I shall no way disobey your Majesties commands; but doe rather explaine them according to the true sense, allowing them the best interpretation, since it is most profitable for your service. Truely (Sir) no man

is

is ignorant, that as the conservation of your authority is the principle Law of your State: so likewise that the most expresse and important part of your commands, is the good of your affaires. This being undoubtedly true, what appearance is there, it being in my power to preserve the affections of a divided Province in due obedience to your Majestie, and to pacifie by my presence those affections easily drawne to revolt, if none did confirme them in their loyaltie: I should for the interrupting so necessary a Voyage, propound to my selfe so frivolous considerations, and those so farre fetcht as the Warres of *Bohemia*. I live not in an age (*Sir*) wherein I am permitted to feed my selfe with vanitie: but I doe not withall suppose your Majestie doth so sleightly esteeme of my service, as not to make any farther use of mee, save onely to see the packets from *Germanie* safely conveyed: nor doe I finde my selfe so unusefull, as to be forced instead of

better imployments; onely to let you know what newes is ſtirring, and to give you an account of ordinarie rumours. I muſt humbly beſeech your Majeſtie, to ſuffer me to die in this opinjon I have of my ſelfe, and to allow me to make free uſe of my leaſure; if you pleaſe not to impoſe more honourable imploiments upon me for your ſervice. Howſoever it happen, (Sir) or how badly ſoever I be intreated, I am determined to continue reſolute in well-doing. And your Majeſtie may be moſt aſſured, that neither *Time*, which affordeth occaſions to the moſt miſerable to raiſe their fortunes, nor *Place* often favouring their reſentments; nor *Neceſſity* which cauſeth their actions to ſeeme juſt; ſhall ever tranſport me from remaining with the ſame affection I ever have done to be,

Sir,

Your moſt humble, moſt obedient, and moſt faithfull ſubiect and ſervant,

Eſpernon.

From *Pont de Vichij* the 7. of *February*, 1619.

Another Letter from the Duke of Eſpernon *to the French King, penned by the ſame* BALZAC.

LETTER XX.

SIR,

IF your Majeſtie have miſ-conceived mine intentions before you were clearly informed of them: I am perſwaded, I have at this preſent in ſuch ſort juſtified the ſame by my proceedings, as there is no further need to defend them by my words. Truly, I may juſtly ſay, that the Conduct I have uſed, hath been ſuch (the Queen your Mother, having done me the honor to make uſe of my ſervice in a buſines, ſhe deemed much to import the good of your State) as not making uſe of the advantages which might ariſe by cauſing miſchiefe to continue, or by giving way to ſuch

ſuch deſignes, the event whereof would have ſufficiently commended the reſolution, had they not beene diſadvantagious unto you: I have contented my ſelfe to teſtifie to all *France*, that I had reſpect to your authority even in the hands of mine enemies: whereby (*Sir*) I truſt I have cauſed my actions to appeare ſo pure and unſpotted before your Majeſtie, that you remaine fully ſatisfied; nor will you I hope judge I have erred, in following a cauſe I might probably ſuppoſe could not be wel ſeparated from yours. Now therefore ſince it hath pleaſed your Majeſtie to ſupply what ſeemed deficient in the felicity of your Reigne, and to ſettle peace in your State. All your true ſubjects (*Sir*) are by ſo much the more obliged to rely on your Royall word: in that it is the rock whereon all *Chriſtendome* reſts confident: And the ſame having been given to the *Queene* your Mother, beſides your Obligation thereto by *God* and *Nature*, your very reputation confirmeth the ſame unto her

upon this ſacred and inviolable aſſurance, after having dedicated my ſenſibilities and intereſts to publique peace, and taken your Majeſties memory, as witneſſe, that I have at all times ſerved you faithfully, though it hath not alwayes beene by ordinary and common wayes; I aſſure my ſelfe you will be pleaſed to permit me hence-forward to paſſe the reſt of my dayes in peace; and now at length to leave me in the Haven whereinto I have beene caſt by ſo many violent Tempeſts. Sir, I have but a ſhort time to ſtay in this World; and ſurely I ſhould ſuppoſe my life over-long, could I finde my ſelfe culpable of one ſingle cogitation repugnant to the Allegeance I owe to your Majeſty, I therefore moſt humbly beſeech you (Sir) to be pleaſed to conſider, that I deſiring no other thing of you, but either ſome ſmall repoſe after my great paines, or an honourable death in your ſervice: I can no way herein allot more moderate limits to my ambition, nor wiſh a more innocent end to my

old

old age: howſoever, I ſhall eſteeme it right happy, may I end it in this ſort; and if in looſing it, I conſerve the quality I have ever hitherto inviolably kept of

From *Angouloſme* the 10. of Iune, 1619.

Your Maieſties moſt humble moſt obedient, and moſt faithfull Subiect and Servant,

ESPERNON.

THE LETTERS OF MOUNSIEVR De BALZAC.

To my Lord the Duke de'la VALETE; from Mounsieur De BALZAC.

The third BOOKE.

LETTER I.

My Lord,

IN acquittance of my promiſe when I parted from *Mets*, I am to let your Lordſhip know, we are at this inſtant beyond ten rivers, and how all things have bin propitious to my Lord your Fathers Voiage. To be diffident the concluſi-

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on wil not correſpond to theſe faire beginnings, were either to make doubt of Gods providence, or to diſtruſt his Grace; but it hath pleaſed his *Divine Maieſty* at all times to take ſo particular care for the conſervation of your Family, that he will as ſoone permit his Alters and Images to be irreverently intreated, as perſõs who are ſo high in his fayour as all of you are. Howſoever it happen (my Lord) if none but the proſperous can looſe by alterations; you will I hope, confeſſe no ſuch change can any way happen, wherout we ſhall not dráw ſom advantage; and what interpretations ſoever they give to my Lord your Fathers intentions, yet will all honeſt men judge favourably thereof, nór will any man apprehend failing after ſo eminent an example. Al *France* attends his reſolution to be rightly informed in the truth of the Kings affaires, and al men know he is of ſuch conſideration in this State, as his leaſt diſcontentments are to be reckoned among publicke miſeries, I will perſwade my ſelfe they

they will not proceed to any extreamity, and that there is not impudency enough in our Enemies to transport them to so dangerous counsels. If the worst come, yet must this voyage necessarily produce the one of two things, equally necessarie in a troublesome time, War or Liberty. I am not so cleare sighted in future events, as to answer for what shall happen; yet since the order of seasons are framed to facilitate our passage, and that all things have chanced more successefully unto us then we presumed to desire, there is smal appearance that *Heaven* will declare it selfe in favour of the lesse supportable cause. But that which doth the rather fortifie my cõfidence, is the vigorous estate wherein I finde my Lord your Father: he hath no shew of old Age, save onely experience and authoritie. The late *Ligue*, the Rebels, the Sword, nor poison have not beene of power to kill him; nor was there ever man so awfull in his adverse Fortune. As for you (*my Lord*) who are the object of his hopes and feares: and

who are to performe one of the principall parts in his deſigned action: remember you have the command of a place which hath been the diſhonour of *Charles* the fift, and which affoordeth *France* a revenge for all the affronts he offered thereto. He who defended it againſt him had no more then two armes as you have, and one ſingle life, nor was he made of any other matter then other men are. It is true, he fought by the Kings Succors, but it ſufficeth you fight for his ſervice, and that all men know you are reſolved not to ſurvive your fortunes: Were you borne to performe ordinary actions, I ſhould hold it fit to ſpeake unto you in another ſtraine; but ſince you purpoſe not to exerciſe any idle dignity in this world, nor are at this preſent in caſe to make uſe of the hands of a great army, or expect reputation in your bed; ſpeake as high as you pleaſe, provided you act accordingly: and that out of your particular forces (ſince thoſe of the State faile you) you make good unto the king, the laſt conqueſt

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of his Anceſtors. One onely worthy man hath heretofore been the whole Republick of *Rome*, and hath reſiſted the fury of a victorious Army. So though there were no more true *French-men*, but my Lord your Father, your ſelfe, and my Lords your Brothers, I could no way deſpaire of Publique affaires, nor of the Fortune of this Kingdome. My Lord, I am ſo weary, that I am forced to defer the continuation of this diſcourſe till another time, and to reſt awhile to make a more ample relation. I will content my ſelfe for the preſent, to paſſe my promiſe unto you of that Hiſtory, the ſubject whereof I require at your hands, and to aſſure you it is impoſſible to be more then I am

The 9. of *February* 1619.

Your moſt humble, moſt obedient, and moſt faith-affectionate ſervant,

BALZAC.

To

To the Signiour of Pleſſis, *Governour of* Tollemount, *from* BALZAC.

LETTER II.

SIR,

SInce it appeares you have a wil to loſe every houre, what you can in truth ſpend but once, and that you ſo flightly eſteeme your life, as though it were another mans; me thinkes the war hath dealt very kindly with you, in being contented to leave you halfe a face, and that you may well account what is left, as gotten goods. The Duke *de Mayne*, and the reſt were not quit at ſo eaſie a rate: and it hath pleaſed God to ſhew examples in this kinde, to make it appeare that he approveth not vanity, nor that he needeth the advice of men for the defence of his owne and his Churches cauſe. Truely, if theſe men had practiſed with the enemy, they could not have been

been more confident; nor have gone more naked to war, had they fought againſt women: and in truth I am ſo far from praiſing their deſperate courſes, as I do not ſo much as pardon them their deaths: and if my opinion had paſſed, I ſhould have thought it fit to have accuſed them as culpable of their owne deathes, and as ſuch who had committed the greateſt Parricides. It becomes me ill in this place to preſcribe rules to my Maſter; for ſhould I attempt to teach your courage how farre it ſhould extend it ſelfe, I might ſeeme to do no leſſe then preſcribe lawes to what is illimitable. Yet be pleaſed (I pray you) to be informed, that valour is ſo tender and delicate a vertue, that if it be not ſometimes well ſhielded and conſerved by ſome others, it becommeth more hurtfull to him who hath it, then healthfull for the State, often endamaged by it, or to the Prince who maketh uſe thereof. And ſurely without the aſſiſtance of Reaſon, which ought to be its Governeſſe, and Prudence as a guid unto it: there

is not any paſſion more blinde, nor which doth leſſe differ from the fury of Beaſts, and the brutiſh ferocity of Barbarians: the latter of theſe thinke it cowardiſe to quit the place, though the breach of a River rowle upon them; or not to ſtand firme though they ſee a houſe falling on their heads. But theſe wretches, and we, have not the ſame pretentions: for as they propound to themſelves, onely to kill, and to die, ſo ſhould we only aime at victory, and neglect the reſt, otherwiſe to what end is the knowledge of vertue unto us, & of the limits which boundeth it, or to be borne under a more happy Climate, then that of *Polonia* and *Muſcovia*: if we draw no advantage either from the excellency of our inſtitutions or extractions: I doe not at all wonder, why there are men who preferre death before indigence, & who not finding any contentment in their owne countries, are well pleaſed to paſſe beyond the Ice of their naturall aire, as willing to forgoe the infelicity of their Fortunes. But a man of worth,

worth, who at all houres injoyeth both perfect and pure contents, and who hath a great ſhare of this Ages vertue to loſe, is a Traytour to the Publick, and a Tyrant to himſelfe, if he forſake all this for a meere fancy, and deprive the world thereof onely for a flaſh of Fame and vaine Glory. You know this better then I can tell it you, and if you ſuppoſe the Philoſophy you have heretofore ſo highly eſteemed, be yet wiſe enough to inſtruct you, ſhe will tell you that Life is the ground-worke of all other good that can here befall us : ſince by meanes thereof one may recover Kingdomes though utterly loſt, and remaine Victor, after having been defeated in foure battels. There is no queſtion but a dead Lion is leſſe worth then a living Dogge, or that the moſt part of thoſe Princes of whom there hath beene ſo much ſpeech, and thoſe valiant Captaines with whoſe Heroicke acts ſo many Hiſtories are ſtored would not willingly change their Laurels for our lives. Rejoyce therefore (good Sir) together

together with Nature: in that you are as yet in the number of men, and comfort your ſelfe with *Hanibal*, and the Father of *Alexander* the Great, for the loſſe you have received: whatſoever you can ſay, you have yet ſight enough to cauſe you to turn love-ſick and to contemplate the beauties of heaven and earth. But ſuppoſe you were wholy blind, yet is it true, that the night hath its pleaſures as well as the day, yea and ſuch as you beſt love.

Yours, BALZAC.

The 18. of *December*, 1622.

Another Letter to *Hidaſpe* from BALZAC.

LETTER III.

MY deare *Hidaſpe*, thou canſt not imagine the content I take in thy Letter and in the good newes it brings me,

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it is the onely way to cauſe me to contradict my ſelfe, when I account my eſtate miſerable, ſince I heare thou art in health, and loveſt me. Were I not confident thereof, I ſhould the next day drinke poyſon; or if not valiant enough to attempt ſo hardy an enterpriſe, I ſhould dye with ſorrow. Thou art then as neceſſary for my living as life it ſelfe; ſo as if thou deſireſt my eſtate, thou needeſt not for that any other means, then to deprive me of thy good opinion: But truly I never had the leaſt apprehenſiō of ſuch a loſſe, and I aſſure my ſelf, if I were dead, thou ſhouldeſt be double as rich as thou deſireſt to be. I have long ſince beene aſſured, thy thoughts are not inthralled to the earth, or that thy paſſions onely exceed thoſe of the vulgar. Let me intreat thee to cheriſh them my deare *Hydaſpe*; & though I be continually ſad, and at all times ill affected in my health; yet remember that the very ravings of my *Feaver* are ſometimes more prizeable then *Philoſophicall* meditations: and we ſee beautifull faces often

weepe ſo gracefully, that ſome have beene enamoured of their teares. I have fully acquainted thee with our occurrents here, by my laſt Letters, nor wil I let any opportunity paſſe without giving my ſelfe the content of diſcourſing with thee in that kind; bind me ſo much unto thee, as to doe the like on thy part: But if thy Letters be ſo ſhort, as uſually they are, I wil now betimes tell thee, I will read them ſo often, as they ſhall become long enough in ſpite of thee. I know wel how in the place where thou art, thou oughteſt not loſe any minute of time; ſince opportunities laſt no longer; and reſolve thy ſelfe to take a thouſand unprofitable journies to thy *Lords* Chamber, before thou makeſt one to purpoſe. Great men uſe not to keepe Regiſters of the abſent, nor remembrancers of them they uſually forget: but rather to the contrary; they imagining there is no other thing on earth but themſelves, and what concernes them: (provided, they finde any who looke like men) they never trouble themſelves

ſelves to enquire for others, ſince with them aſſiduity often workes more then ſervice; yea, and thoſe whom they would not affect for merit, they will love by cuſtome: It is therfore neceſſary you bee ſtill in ſight, and alwayes at hand for the entertainment of *Fortune*: It is a tradition the ſubtile *Gaſcoynes* at their deathes leave to their Children: and truely as choler aſſumeth Armes out of whatſoever it encounters; ſo is it true; that occaſion taketh hold of all ſuch as preſent themſelves. we ought to cõtract perfect love with honeſt men, but yet not to be at oddes with others. Poyſons themſelves are neceſſary in ſome caſes; and ſince we are forced to live among ſavage creatures, we had neede have the induſtry either to familiariſe or force them. I adviſe thee not to looke before thee, behinde thee, and on every ſide when thou ſpeakeſt; or to be in ſo great feare to be taken at thy word, as thou dareſt not tell what a Clocke it is if one aske thee. Thou ſhalt gaine much

by being ſilent, the dumbe ſhal at all times therein exceed thee: For my part, I never make queſtion of ſpeaking, when I have any thing in my head better then ſilence. I doe not hereby mean that we ought to diſcover our intentions by our lookes, or that our interiour conceptions appeare outwardly with all their paſsions, namely, of feare, hatred, or diſtemper. This were to betray our ſelves, and to give ill example to others. But herein you are to make election of place, and perſons, and not wilfully to deprive thy ſelfe of the moſt pleaſing fruit of mans life, there being not any, in whoſe breaſt we may ſecurely depoſite either our griefes or joyes. Beſides, I would not have thee of that *Spaniards* humour, who tooke for his device *Que ſi que no*; but conſider with thy ſelfe that Reaſon is a ſacred thing, wherto thou art to yeeld, where ever it appeares. I confeſſe that moſt things are involved in uncertainties, and that humane Sciences have very ſlender and uncertaine foundations; yet are there ſome

truths

truths so perspicuous, and so absolutely received into the Worlds approbation, as it were no lesse then to lacke common sense, to call them into question: for he who should say, my Lord the Constable *d'Esdigueres* were not valiant; or my Lord the Cardinall of *Richelieu*, were not a man of able parts: doubtlesse all men would wonder at him, as at one who sought to introduce some new Sect, or indeavor to overthrow the fundamental *Lawes* of the kingdome. Nay, I tell you yet more, you are piously to beleeve divers sots to be sufficient men, since the World will have it so: and that Kings are not the onely men who desire complacency; since if we meane to live among others, we must sometimes necessarily flatter, and frame our selves to their opinions. Let us then follow the judgement of the wise, and the customes of the vulgar: let us keepe our thoughts to our selves, and allow them our actions & outsides. As I have advised thee not to be over silent, so would I not have thee over talka-

tive, nor to weary any withthy diſcourſe of *Mountauban*, or the exploits thou haſt there ſeene performed. I aſſure thee to avoide the company of theſe boaſting companions; I would take poſt, goe to Sea, or fly to the worlds end. They ſeeme to mee to have gotten a Patent for prating, and that it were no leſſe then to take their purſe, if one ſhould offer to ſpeake a word in their preſence: But above all, it is very death to me, when theſe fellowes come freſh out of *Holland*, or when they begin to ſtudy the *Mathematicks*. From *Millan* to *Sienna* I was haunted with one of theſe Chapmen; whoſe company I ſhall ſo long as I have life, reckon among my greateſt misfortunes. He would needes reforme all the fortifications of thoſe ſtrong places we paſſed by; he trod on no earth at which he carped not, nor travailed over any mountaine, on which he had not ſome deſigne; he ſet upon all the Cities in the Dukedome of *Florence*; he deſired onely a certaine ſhort prefixed time, to take

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in all the Sates of *Medena*, *Parma*, and *Vrbin*: yea, I had much adoe to draw him from casting his designes upon the lands of the Church, and St. *Peters* Patrimony. These be diseases the rootswhereof are not to be cut up, without taking away the tongue withall: Nay, I feare when all this is done, there will be yet neede to passe further into the cure, and to use meanes to bereave them of voyce, for the generall good of such as can heare. There is yet another sort of importunate people, whose number doth so multiply in *France*, it is almost arrived to an infinity: These have not one halfe houres entertainment for thee, without telling thee the King is raysing pusiant forces; how such a one is out of credit with his faction; another is a great searcher into and medler in State-matters, and how a third diveth into all the intricacies of Court-businesses. If you can have the patience to heare them yet a while longer, you shall straite understand how the president *Iannin* was the

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man who had the trueſt intentions of all the miniſters of *Iuſtice*: That it is expedient to ſhew a Maſter-peece of *State*, to give reputation to the preſent current of affaires: That the Kings authority was intereſſed in this action: and that thoſe who ſought to cry downe the preſent government, rather aimed at their particular advantages, then redreſſe of diſorders. See here the ſtyle wherewith they perſecute me even to my poore Village, and which is a cauſe I loath State, and publique affaires. Tyre not therefore my eares at thine arrivall, leſt you turne mine adverſary with intention to aſſault me with theſe huge words. If you know not that theſe follies have not alwaies the ſame aſpect, and that there are as well ſerious follies, as ſleight ones, I would admoniſh thee in this place: Now though a man at twentie can have no great experience of the World, yet have you a ſufficient cleare judgement to keepe your ſelfe from being deluded, by the apparance of good, or by the outward luſter of evill.

evill. I had need of more time then the bearer allowes mee, and of more words then a Letter is capable of, sufficiently to instruct thee what thou oughtest to doe, and what to avoyd; or to learne thee a Science wherein my selfe do study in teaching thee. I will therfore onely say, since I am hastened to make an end, that before all other things thou art to offer thy whole will to God, if thou beest not able to give the rest; and to have (at least) good designes, if it be not as yet in thy power to do any good deeds. I well know it is no slender taske, to undertake to guard ourselves from evill, where inticements are extraordinary, and the danger extreame, and where (thou wilt tell me) that if God will hinder thee from loving beauty, he had need make thee blinde. I having no pleasing answer to make thee hereto my deare *Hydaspe*, I referre thee to thy Confessor: intreating thee to consider, how if the King in the flower of his age wherein wee see him, and in the midst

of an infinity of objects offering themſelues to give him content, is yet notwithſtanding ſo firme in the reſolution to vertue, that he as eaſily ſurmounteth all voluptuous irregularities, as he doth his moſt violent rebels, and is not any way acquainted with forbidden pleaſures, nor doth glut himſelfe even with lawfull ones: If as I ſay, this truth be generally avowed, I beſeech thee tell mee why continency may not be placed among things posſible? But I much feare, there is no meanes to gaine this for granted at thy hands; ſince thou beleeveſt as others doe, that to bee chaſte, were no leſſe then to vſurpe upon the poſſeſſion of married wives. Yet at the leaſt *Hydaſpe*, if this body of thine, being of ſufficient ability to ſend Colonies into each corner of the World, and to people the moſt deſart places, will needs bee imployed; I intreate thee to ſtay there, without being tranſported with the debauches of the mouth, which have no other limits then the loſſe of reaſon, & ruine of health.

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I ſhould be in utter deſpaire were it told me, that my Brother drinks as much as though he were in a continuall *Feaver*, & were as great a purveyer for his panch, as if he were to enter into a beſieged City. I confeſſe thy inclination doth of it ſelfe ſufficiently divert thee from theſe *Germane* vertues, and that thou art not much leſſe ſober then my ſelfe, who have paſſed over three yeares without ſuppers, and who would willingly feed only upon fennil & picktoothes, if I thought I could thereby recover health. Yet truely this doth not hinder me from having ſome apprehenſion, when I conſider how the examples of great ones doe often give authority to vice: and that to keepe our ſelues upright in the midſt of corruption, is not an effect of the ordinary force of men: Conſider then once againe (*Hydaſpe*) that wee are powerfully to reſiſt temptations. Have an eye to the intereſt thou haſt to contayne thy ſelfe within the limits of an orderly life; and bee well adviſed,

whether thou couldſt be contented to be of the proportion of thoſe good fellowes, whoſe ſpirits are choaked in their owne greaſe, and who become ſuch comely creatures, that if their bodies were pierced, there would nothing paſſe forth of their wounds but wine and Porridge. Beſides, making profeſſion as thou doſt, to be a man of thy word, be not offended if I ſummon thee to obſerve what thou haſt promiſed mee: or that I freely tell thee, that if thou falleſt againe to the old game, I ſhall have ſmall ſubject to aſſure my ſelfe of thy fidelity in other thy former promiſes. Wert thou the king of the *Indies*, or thy life endleſſe, I would not forbid thee this exerciſe; but ſince we have ſcarce leiſure enough in this world to attayne vertue, nor over great poſſeſſions to ſecure us from poverty; beleeve me *Hydaſpe*, it is very dangerous to ſuffer ſhipwracke on ſhoare; and beſides, the expence of money, (which wee eſteeme as deare unto us as life) to loſe our ſenſes likewiſe, and

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our time (the laſt whereof is irrecoverable) is both ſhamfull and ſinfull; having here admoniſhed thee well neere, though confuſedly and ſcatteredly of thoſe things thou oughteſt to flye, it were requiſite I ſhould likewiſe adviſe thee of what were fit for thee to follow, and to cauſe if I could, good laws to ariſe out of evill manners. But it is fit to take time to deliberate upon a matter of ſuch importance, and truely to ſpeake herein to purpoſe, all the wit I have, joyned with that of others, were no more then ſufficient.

Yours, BALZAC.

The 1. of *Ianuary*, 1624.

To Hydaſpe from Balzac.

LETTER IIII.

MY deare *Hydaſpe*, if God had conferred a Kingdome upon me, with condition not to have mee ſleepe more then I doe: I ſhould proove the moſt vigilant Prince living, nor ſhould I need either Guards or Sentinels about my perſon. Surely there is not any (my ſelfe excepted) for whom Night was not made, ſince when the windes are calme, and all Nature quiet, I alone watch with the Starres. But I much feare leſt God will not be ſatisfied herewith, ſince I fore-ſee ſo many miſeries ready to fowle upon me, as I have no ſmall apprehenſion to become more wretched to morrow, then I am at this preſent. The onely countenance of *Hydaſpe* would refreſh mee, and cauſe my paine to be in ſome ſort pleaſing. But ſince

since there are now at least a dozen great Cities, and a hundred Leagues of Snow betweene us, I have much a doe to forbeare dying, and to support my selfe upon my weakest part. Yet my meaning is not to have thee returne hither; for (were it possible for me) I had much rather come to thee, and continually to gaze on that face whereof I have drawne so many faire purtraicts. It is true, there are few men living, whose love we should preferre before liberty. But assure thy selfe thy Master is of those; be not therefore more proud then *Henry* the third, who first obeyed him. For my part, though I be naturally refractory, yet have I ever had a speciall inclination to his service, yea, when all things went crosse with him, and that his best friends forsook him, I took pleasure in perishing, on purpose to afford him some consolation in his calamities. Many desire a dependency on him out of their particular ends, but me thinks we should have more noble designes, since his only vertue de-

deſerveth to be followed, and to cauſe a preſſe whereſoever it paſſeth. In truth, the ſervice we yeeld to ſo great a perſon, ought to hold the ranke of the chiefe recompences we are to expect; yet after this, there followeth another ſeldome fayling any of good parts, yea, or thoſe who have but patience. If thou beeſt of the one, or other ſort of ſuch men, remember this maxime; and do not as thoſe honeſt perſons, who thinke they do good ſervice to the State, when they betray their Maſters. Beaſts themſelues are capable of acknowledgement; and that *Italian* had ſome ſmall ſhew of Reaſon, who called thoſe Divels, who cured Agues, good Angels. Yet truely it is no leſſe then to be over mannerly to go ſo farre, nor would I thanke Gods enemies for thoſe gracious favours I indeed receive from him onely. But as touching the reſt of worldly affaires, there is no queſtion, but we are to reflect upon the neareſt occaſions Fortune affoordeth us; and thoſe who ſeeke after more

more remote meanes, ſhall in concluſion finde from one degree to another, that it is to *Hugh Capete* to whom they are obliged. I was afraid leſt I ſhould have left my fingers upon this paper, and have diſ-enabled my ſelfe for ever writing more Letters after this, had I any longer continued my diſcourſe. I tell thee no lye, *Hydaſpe*, this is the third Winter we have had this yeare, and the greateſt irregularitie I ever obſerved in Nature. For Gods love, enquire the cauſe of Father *Ioſeph*, and entreat him from me, if your ſelfe be not acquainted with him, that he would be pleaſed to imploy the credit he hath in Heaven, to cauſe the returne of warmer weather.

The 25. of *Ianuary*, 1624.

BALZAC.

To the Seigneur de la Roche, *from* Balzac.

LETTER V.

SIR,

I Cannot conceive your meaning, when you ſpeake of my friendſhip, as of a favour, or predeſtination, or in being ſo prodigall of your complements and commendations. There was ſufficient in the *Letter* you lately ſent, to bereave me of ſpeech, and to make me flye to the *Indies*, were I forced to frame you a punctuall anſwer. But ſince you are uſually victorious, be pleaſed, I beſeech you, to permit your courteſie to work the ſame effects, as doth your courage; and ſuffer me to yeeld unto you in this occaſion, as I would doe in thoſe of *Rochel*, or *Mountauban*. I onely entreat you, henceforward to love me with leſſe oſtentation and luſter then you have done hitherto; and ſince it is not in my power, to hinder you from having me in eſtimation,

eſtimation, let me at the leaſt entreat you to carry the matter ſo, as though you had committed ſome ſinne; that is, without calling witneſſe, or confirming the fact: otherwiſe, doubtleſſe the world will ſuppoſe your affection to be injurious to your judgement; and I much feare, leſt I ſhould be blamed for blinding you, and for being more wicked then the late Warre, which was contented only to make divers of our friends, blinkards. Truly, that ſo compleat a perſon, whoſe acquaintance you commend unto me, not finding me ſutable to the pourtrait you ſhewed him, may well ſay, you are not only ſatisfied in being ſingly ſeduced, but ſeeke to raiſe Hereſies out of your errours, & a contagion out of your crazie conſtitution. This being ſo, I ſee not how I can better make good, either mine owne reputation, or your report, then by voluntarily baniſhing my ſelfe from the place where you are, & not by my preſence to overthrow all the Honour you have hitherto acquired for me. If therefore you

will not appeare a deceiver, nor declare your ſelfe my adverſarie, leave me, I pray you, to my retiredneſſe, where I ſtudie onely to maintaine health, and take no other paines, then to procure my owne repoſe, nor have any conference, but with my ſelfe.

The 10. of *April*, 1623.

Your moſt humble ſervant, BALZAC.

To *Mounſieur de Bois Robert*, from *Balzac*.

LETTER VI.

SInce the dead never returne, but they affright us; I was perſwaded I ſhould doe you no ſmall pleaſure, nor a little oblige you, in forbearing to appeare ſo much as on Paper before you, ſuffering you purely to enjoy your accuſtomed pleaſures, without the mixture of any thing that might be diſtaſtefull unto you. But ſince at this preſent you come to diſturbe

ſturbe the quiet of Church-yards, and to finde out a man, in affecting whoſe memorie you might well be ſatisfied; I am forced to tell you, that the partie you ſo highly eſteeme, is wholly remaining beyond the *Alpes*, and how this is onely his Ghoſt lately returned into *France*. I breake all the Looking-glaſſes I meet with, I blunder the water of all Rivers I croſſe, I avoid the ſight of all Painters in any place where I come, leſt they ſhew me the patterne of my pale viſage. Yet if in the crazie caſe wherein I am, I were any way capable of conſolation, I beſeech you to be aſſured, I ſhould take it as proceeding from the good ſucceſſe of your affaires; nor would I deſire of my diſeaſe any longer reſpite, then what were requiſite to rejoyce with you. But truly, it is an enemie who knowes not how to admit of conditions of peace or truce, and I am ſo happy as not to be ſuffered to quit my paines to reſume them. The meat I here eat for ſuſtenance, is to me as pleaſing as poyſon, and I endure

life out of pennance, whereas you (in the place where you live) ſpend the remainder of the *Golden Age*, refuſing nothing to your ſenſes you lawfully may allow them. Though the Queenes Court be ſo chaſte, as it were eaſier to drinke drunk of a fountaine, then to take any diſhoneſt pleaſures there; and that to gaine admittance, it is requiſite to be firſt purified at the Porters Lodge; yet are you allowed even there to have pleaſing temptations, and going elſewhere, to ſeeke out more ſolid contentments. But as for me, in the caſe I am, I make no difference at all betweene lovely creatures, and well limmed pictures: and the miſerie I endure, having bereaved me of action, my wretched vertue is as much conſtrayned, as the ſobrietie of the poore is neceſſarie. In all this, I adde not one word to the bare truth: and if the Counte of *Pountgibaut* had his pardon, to let you know how it is with me, he would tell you, that I am more withered then the laſt yeares Roſes, and how all the Engineres

in

in an Armie were no more then ſufficient to remove me. But my diſcourſe will be more pleaſing, if I ſpeake of that Head which deſerveth to fill a Diademe, then in continuing this wretched complaint. When at the firſt I ſaw concurrent in him ſo much valour, and ſo great beautie, I neither tooke him for man nor woman; but after, having recollected my ſelfe, I ſuppoſed him to be the *Amazonian* Queene: and doubtleſſe, in the worlds infancie, it was to ſuch faces onely, whereto all people yeelded willing obedience, none quitting their ſervice, every mans dutie being conformable to his inclination; ſo as the onely meanes then to be rebellious, was to be blinde. When this young Lord came to *Rome*, at his returne from the battaile of *Prague*, I can well witneſſe the jealouſie he at once afforded both to men and their wives; and of the great *Prognoſtickes* all ſuch gave of him, who preſumed to have any experience in future occurrents, either by the aſpect of Starres, or ſome more

ſublime

ſublime underſtanding: beſides, to conſider how at twentie yeares of age, there is ſcarce any corner of the knowne world he hath not traced, to encounter honourable Actions; nor any ſort of Combate, wherein for the moſt part he hath not beene Conquerour: that he hath borne Armes againſt *Turkes* and *Infidels*; that he hath appeared both in Battailes and Sieges of Cities; that he hath given life to ſome enemies, and taken it from others. This (to ſpeake truth) is a thing God ſuffereth as rarely to be ſeene as Delnges, and other great effects of his power or juſtice. In a long proceſſe of time, the meereſt Cowards may become Maſters; were it by no other meanes, but that by ſeeing all men dye before them, they may inherite the whole world. Divers likewiſe have performed great exploits, who have begun their actions either with groſſe errours, or meane adventures. But as there are very few Rivers navigable even from their firſt fountaines, nor Countries where the Sun

ſendeth

ſendeth forth his full heat from the very day-ſpring: ſo are ſuch men (doubtleſſe) very rare and ſingular, who have not any need either of growth or yeares; nor are ſubject either to the order of Times, or rules of Nature. But I have no purpoſe to folde up a Booke in a Letter: for though my griefe doe ſometimes permit me to ſpend ſome ſmall time upon pleaſing ſubjects, yet will it not allow me to make thereon any long ſtay. I muſt therefore leave off, during my ſhort good day, leſt I fall ſicke againe in your preſence, and once more clogge you with my complaints, in ſtead of thanking you for your kinde remembrance, and aſſuring you of the great deſire I have to remaine ſo long as I live,

The 4. of *Auguſt*, 1615. Your moſt humble ſervant,

BALZAC.

A Letter from *Balzac* to *Mounſieur de Bois Robert.*

LETTER VII.

THough I receive no newes from you, and howbeit thoſe from *Paris* are generally naught; yet am I ſo confident of your excellent conſtitution, as I cannot imagine it can be endamaged by that contagious Aire: Surely, if it be not in ſuch ſort infected, that Birds fall downe dead, and that the Springs be not corrupted, you have ſmall cauſe to feare; and I have heretofore ſeene you of ſo perfect a compoſition, and ſo ſtrong a ſubſtance, that an ordinarie infection (I ſuppoſe) is unable to ſeize upon you: And rather then I will have any apprehenſion of your being carryed away with the current of thoſe who dye of this great mortalitie; I ſhall ſooner beleeve, that God reſerveth you to make the Worlds Epitaph, and thoſe

thoſe laſt Songs appointed for the *Cataſtrophe* of all humane joyes. Yet ere it come to this point, remember your promiſe, I pray you, and ſend me ſomething to rid me of the *Megrim* I have taken, in reading the Sotteries of theſe times. I cannot counterfeit the matter, but muſt confeſſe, I taſte Verſes as I doe Melons; ſo as if theſe two ſorts of Fruits have not a reliſh neare approaching to perfection, I know not how to commend them, though on the Kings Table, or in *Homers* Workes. Whatſoever you doe, yet at the leaſt permit nothing to your ſpirit, which may wound your reputation; and above all, let me entreat you, not to be the man who may juſtly be taxed of having violated the chaſtitie of our Language, or for inſtructing the *French* in forraigne vices, utterly unknowne to their Predeceſſours. Poetry, which God hath ſometimes made choice of, for the uttering of Oracles, & to unfold his ſecrets to Mankinde, ought at the leaſt to be imployed in honeſt uſes: Nor is it

a leſſe offence, to make uſe thereof in vicious matters, then to violate a Virgin. This I ſpeake upon the ſubject of our Friend, whoſe end I feare will hardly be naturall, if he dye not the ſooner of his fourth Pox. This is the ſecond time he hath iſſued out of *Paris* by a breach, having eſcaped as furious a flame as that of *Troy*. For my part, I cannot conceive what ſhould be his deſigne. For to warre againſt Heaven; beſides, that he ſhall be but ſlackly accompanied in ſuch an expedition, nor hath an hundred hands, as it is ſaid of Gyants; he ought to underſtand, it was an action they could never atchieve: and how in *Cicilia* there are Mountaines yet ſmoaking with their Maſſacre. We come not into this world to preſcribe Lawes, but to ſubmit our ſelves to thoſe we find, and to content our ſelves with the wiſdome of our forefathers, as with their Land and Sunne. And truly, ſince in matters indifferent, novelties are ever reprehenſible, and that our Kings quit not their *Lillies*, to quarter *Tu-*

lipans

Lipans in their Armes: by how much greater right are we obliged to conſerve the ancient and fundamentall points of Religion, which are by ſo much the more pure, in that by their antiquitie they approach neerer to the Origin of things, and for that betweene them, and the beginning of all good, there is the leſſe time ſubject to corruption. To ſpeake plainely, there is ſmall appearance, that Truth hath from the beginning of the world attended this man, on purpoſe to diſcover it ſelfe unto him in a Brothel or Taverne; and to be ſent forth of a mouth, which comes ſhort in ſobrietie to that of a *Suiſſe*. I intend not to intermeddle with the Courts of Parliament, nor to prevent their Decrees, by mine opinion: And to thinke to make this man more culpable then he is, were as much as to caſt Inke on an *Ethiopians* face; I owe ſo much to the memory of our fore-paſt acquaintance, as I had rather pitty him as a diſeaſed perſon, then purſue him as an enemie. I confeſſe he

hath parts in him not abſolutely ill, nor doe I denie I have much pleaſed my ſelfe with his freedome of ſpeech, ſo long as he propoſed onely men for his object, and ſpared to ſpeake of holy things. But when I heard ſay, he exceeded the bounds of inferiour matters, and banded himſelfe even againſt what is tranſcendent to Heaven, I inſtantly quitted all acquaintance with him, and thought the only pleaſure I could doe him, was to pray to God to reſtore him to his right ſenſes, and to take pity on him as he did of the *Iewes*, who crucified our Saviour. Hereafter I will be better adviſed, then to wearie you with ſo long a diſcourſe, or to tyre my ſelfe in troubling you: But truely, I thought I could doe no leſſe, after three yeares ſilence, eſteeming this not to be over-much for a man who is ſo ſlow a pay-maſter, for ſo many Letters he oweth you. Yet cannot I conclude, before I informe you of ſome particulars touching the place where I am at this preſent, and of my imployments here. Firſt, there

there is no day passeth, wherein I see not the rising and setting of the Sunne; and how, during that time, I withdraw my selfe from all other distractions, to enjoy the puritie of that faire light. Behold here in this present state wherein I am, all the Courtship I use, and the onely subjection I oblige my selfe unto. When I desire to take the Aire at other houres of the day, I must indeede confesse my eyes have no objects so vast as the Sea, or *Appenines*, nor doe I behold *Rome* under my feet, as formerly I have done: Yet doe I on all sides discover so pleasing a prospect, as though it fill not the capacitie of my spirit so much as did the other, yet doth it farre more content me. Painters come fortie dayes journeyes hence, to studie in my chamber, and if Nature cause her greatnesse to appeare, even from the bottome of the deepest *Abysses*, and darkest downefalls, she hath no lesse placed her rarest perfections under my windowes. Moreover, I am plunged in abundance up to the eyes, but

but my Riches are tacked to the twigs and branches of Trees; for as Summer hath made me plentifull, ſo will Winter reduce me to my former povertie. In the meane time, I make Feaſts of *Figges* and *Melons*, yea, out of the very *Muſcadine* Grapes I eat, there iſſueth liquor enough to make halfe a Kingdome drunk; and the thing whereat happily you will wonder, is, that I put all this into a ſicke mans ſtomacke, to whom well-nigh all good things are forbidden: yet have I found a meanes to reconcile my ſurfets with my Phyſicall receits, and in one and the ſame day I both enjoy pleaſure, and endure paine, for I nouriſh my Feaver with excellent fruites, and purge it with *Rubarbe*: but howſoever I cannot hazard my health in more innocent debauches, ſince I performe them without troubling the tranquillitie either of Earth or Aire, or without bereaving any thing of life. The firſt men the world produced, attained to extreame age with ſuch pure cates as mine are; for as of all bloudie

meates

meates they onely used *Cheries* and *Mulberies*; so was the simplicity of their lives accompanied with a perfect reposednesse; Nature as yet being voide of all Monsters: There was as then no mention either of *Geryon*, or *Minotaure*, nor of ..... The Inquisition and Parliament were onely in the *Idea* of things; and of the two parts of Iustice, there was that onely knowne which gaue merits their due rewards.

From BALZAC, 1623. BALZAC.

Another Letter from Balzac *to Mounsieur de Bois Robert.*

LETTER VIII.

YOur *Letter* of the fifteenth of the last Moneth, came to my hands as I was ready to seale these Presents. You might have just cause to take me, should I

let them goe unanſwered, or if this dead man appearing in your preſence, did not give you thankes for the many excellent words you have uſed in the adorning his Funerall Oration. I ſhould bee but too proud if others were of your opinion, or were infected with the like errour you are; but I much feare you will not for the preſent herein finde a party equall to that of the League, and doe much doubt if all of a contrary conceite, ſhould be declared Criminals, there would hardly be any acquitted in this Kingdome. Howſoever, I hold my ſelfe much obliged unto you, in conferring ſo liberally that upon me, you ſo well know I want, and for beſtowing all your colours and mercuriall mixtures to make mee ſeeme beautifull: I will bee well adviſed how I fal out with him who flatters me, and in the love I beare my ſelfe, I ſhall at all times ſuffer a rivall with much ſatisfaction. Since a certaine Gentleman in *Germany* pleaſeth himſelfe in being ſtiled King of *Ieruſalem*, and ſince thoſe who

who have no reall patrimonies, tickle themſelves with meere Tytles and Armes: by the like reaſon may I imagine my ſelfe to be the man you will needes have me, and receive from your courteſie the qualities my Nativity hath not affoorded me. But to disblame both of us, I beſeech you hereafter to have more care of my modeſty, and not to put me in danger either to loſe it, or not to beleeve you. It is no leſſe then to wrong the Angels, to call other ſpirits then theirs divine, yea all the Celeſtiall Court is ſenſible of ſuffering that name to fall to ground. For my part, I am ſo farre from freeing my ſelfe of humane defects, as I doe abſolutely avow, there is not any more imperfect then I am, no not ſo much as blinkards and maymed perſons. I eſpie faults enough, on which ſide ſoever I ſee my ſelfe, and my wit is ſo disfurniſhed of Forraine perfections, as I hold no man for learned, if he be not adorned with thoſe abilities whereof I

am ignorant, yea even in that whereof you suppose me to have a perfect understanding: I have in truth no more then meere doubts and conjectures, so as if there were a man of perfect Eloquence to be found at the worlds end, I would go in pilgrimage on purpose to see one contrary to *N N*. To speake truely, there is great difference betweene filling the eare with some pleasing sound, and expressing the fancies of Artizans and Clownes according to *Grammaticall* Rules; and in reigning over the spirits of men by force of Reason, and to share the government of the world with conquerours and lawfull kings. I have not the presumption to suppose I am arrived at this point; but I likewise thinke few have attayned thetto, & the *Philosophers* Stone were with more ease to be extracted, then the Eloquence I propose to my selfe. It is as yet a kinde of *Terra incognita*, and which hath not been discovered together with the *Indies*. The *Romans* themselves could onely recover

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the bare image, as they did of those Territories, over which they triumphed by a false title: Yea *Greece* her selfe how vainely soever she boasted thereof, yet seized shee onely upon the shadow; not seeing the substance: So as upon the matter divers have possessed others with that conceite, being first deceived themselves; and are obliged to the restitution of an ill acquired reputation. Many of our friends have fallen into the like errours; I will not name them, fearing to astonish at the first sight, all such to whom you shall shew this *Letter*; or lest I should publish odious truths. It shall suffice *I* tell you by the way, that if to attaine perfect Eloquence, it sufficed onely to weary our hands with Writing, none could therein any way compare with our Practitioners and Pen-clarks. Yet is there not any reason why those who performe poore things, should draw their weakenesse to their owne advantage, or imagine *I* flatter them. A man is as well damned

for one ſingle deadly ſin, as for a thouſand without repentance; nor is it the ſtrength of their judgement, which hinders them from committing many faults, but the onely barrenneſſe of their wits which enables them not to write many bookes. I might enlarge my ſelfe upon this ſubject, and diſcover divers ſecrets unto you, the world is not yet acquainted with. But I have neither time nor paper left, ſave onely to tell you that I am,

Sir,

Your moſt humble ſervant

BALZAC.

Another Letter from Balzac *to the ſame man.*

LETTER IX.

I Vnderſtand ſome have taxed me for ſaying (in my laſt *Letter* unto you) the Spirits of Angels; ſince Angels being all Spirits,

Spirits, it ſeemed unto them to be two inſeparable tearmes: But to let ſuch men ſee how ill grounded their Objection is, (and I ſuppoſe our judgements will herein agree) it may pleaſe them to remember, that we call Angels Spirits, to diſtinguiſh them from bodies, being a farre different ſignification from what the word *Spirit* importeth, when we take it from that part of the Soule which underſtandeth, reaſoneth, and imagineth, and which cauſeth ſo different effects in the ſoule of a foole, and that of a diſcreete perſon. Queſtionleſſe (even among Angels themſelves) there may be a difference found betweene the ſpirits of ſome, & other ſome of them, to wit, in the faculty of Ratiotination and Comprehenſion: Since thoſe of the laſt order are not illuminated, but by meanes of them of the precedent rankes, and ſo of the reſt even to the firſt; which have a farre more ſublime intelligence then the inferiour Orders, which as no man (how ſmally ſoever ſeene in the *Metaphyſiques*) will

will doubt of) come as farre ſhort of the underſtanding the firſt Order is indued with, as they doe of their degree. We are therefore to admit of this difference, and ſay, that an Angell is doubtleſſe a Spirit, to wit, he is not a body: but withall that an Angell hath moreover a Spirit, namely, this faculty of knowing, and conceiving either leſſer, or more large, according to the priviledge of his Order. So as if a Spirit hath no other ſignification then a ſimple and incompoſed ſubſtance, this inequality were not to be found among the Angels, being equally ſimple, and farre from all compoſition and mixture. When then I ſay it was a wrong done to Angels to call any other Spirits divine ſave onely theirs: I take the word *Spirit* in its ſecond ſignification, and thereby ſeparate it from the Angell, and diſtinguiſh the ſimple ſubſtance, and nature Angelicall from that faculty of the ſoule tearmed the underſtanding. But that one may not ſay, the ſpirit of Angels, becauſe they are all ſpirit, is a

reaſon

reaſon very reproveable, and whereto there wanteth nothing but veritie to make it no untruth; for that beſides the ſpirit or underſtanding affording to Angels ſo eminent a knowledge of divine things, they are likewiſe endued with will, cauſing them to love what they know, and with memorie dayly adding ſomething to their naturall intellect. But admitting I ſhould yeeld to whatſoever theſe my reprehendors would have, and that I limit the word *Spirit* within the bounds of its firſt ſignification, I ſhould ſtill have the better of it. For in truth, our ordinarie manner of conception cannot poſſibly repreſent Angels without bodies, yea, and the Church it ſelfe affordeth them ſo faire, beautifull, and perfect ones, that from thence the beſt Poets ordinarily pick their Compariſons, to pourtrait the rareſt beauties. Beſides, if in holy Writ mention be often made of the Spirit of God, even before he aſſumed our corporall ſubſtance, and in a ſenſe which could not be under-

ſtood of the third Perſon in Trinitie; why may not I as juſtly ſpeake of the ſpirits of Angels, being in compariſon of Gods Spirit, no better then earth, and materiall; and which approacheth not by many degrees unto the ſimplicitie and puritie of this Majeſteriall Cauſe, being as the Mother to all the reſt? You ſee here, that (howſoever) it is very dangerous to ſtudie by halfe parts, or to underſtand ſome ſmall matter more then thoſe who never were at Schoole; yet is it out of ſuch men as theſe, that Novelliſts and ſuperſtitious perſons are raiſed; yea, and all the reſt, who have reaſon enough to doubt, but not ſcience ſufficiently to determine rightly.

BALZAC.

To

To Mounſieur de Bois Robert from BALZAC.

LETTER X.

SIR,

YOu have anticipated what I intended to ſay, and have not left for me in all Rhetoricke, either complement or commendations to returne you. This is to force ingratitude by exceſſe of obligation, and to reduce me to the neceſſitie of being indebted unto you after I am dead. In truth, it were neceſſarie I had the power to promiſe you felicitie and Paradiſe, in requitall of the vowes and ſacrifices you offer unto me; and that I were in caſe to be your Advocate, in ſtead of being thus put to a ſtand to anſwer you. It may be you have a minde in ſuch ſort to diſguiſe me to my ſelfe, as I ſhall not hereafter know who I am,

but be forced to forget my owne name, by cauſing me to imagine I am not the ſame man I was yeſterday. Proceede at your pleaſure to deceive me in this ſort, for I am reſolved not to conteſt with you in this kinde, to the worlds end: nor to arme my ſelfe againſt an enemie, who onely throwes Roſes at my head. I ſhould be very glad, all my life would paſſe in ſuch pleaſing Dreames, and that I might never awake, for feare of knowing the truth to my prejudice. But for the attaining this happineſſe, it is neceſſarie I doe quite contrarie to your advice, and never quit my Countrey-houſe, where none comes to enter into compariſons, or conteſt with me, for the advantage I have over bruite beaſts, or my Lackeyes. I agree with you, that it is the Court-voice which either approoveth or condemneth all, and that out of its light, things though never ſo perfect, have no appearance: But I know not, whether it were my beſt, to make that my owne

caſe;

caſe; ſince I feare, leſt my preſence there, will rather prejudice my reputation and your judgement, then make good your poſition. Vpon the matter, if there be any tollerable parts in me, they appeare ſo little outwardly, as I had neede have my breaſt opened, to diſcover them: And in concluſion, you will finde it a ſufficient obligation for me, to have you thinke my ſoule is more eloquent ther. my diſcourſe, and that the better part of my vertue is concealed: Yet, ſince my promiſe is paſt, I muſt reſolve for *Paris*, though it proove as ſtrange a place unto me, as if I were out of the world, or as though they ſhould chaſe raw Courtiers thence, as they doe corrupt Stateſ-men. To tell you plainely how the caſe ſtands, I am none of thoſe who ſtudie the ſlighteſt actions of their lives, and who uſe Art in all they doe, or doe not. I cannot light upon that Accent, wherewith they authorize their Follies, nor make of every meane matter a my-

ſterie, by whiſpering it in the eare: And leſſe doe I know how to palliate my faults, or make ſhew of an honeſt man, if really I be not ſo: Now though I could make my ſelfe capable of theſe Arts, yet would it anger me ſhrewdly, if after having paſſed nine Ports, and abidden many back-caſts, to get thither, to be at laſt ſtayed at the Tenth: Nay, ſhould I chance to get admittance; what a hell were it for me, to come into a Countrey where Hatts are not made to cover heads, and where all men grow crooked with extreame cringing? Conſider therefore, whether this humour of mine would ſute with the place where you are; or if a man whoſe Points and Garters ſeeme ponderous unto him, and who findes it a difficult matter to obey Gods Commandements, and the Kings Edicts, can be drawne to be obliged to new Lawes, or procure to himſelfe a third ſervitude. In the ſtate wherein I now am, all the Princes in the world act

Come-

Comedies to make me ſport. I enjoy all the riches of Nature, from the Heavens to River-waters, and I eaſily obtaine of my moderate ſpirit, what I cannot attaine unto by the liberalitie of Fortune. This being thus, will you perſwade me to change thoſe benefits none envie, with your feares, hopes, and ſuſpitions; or not thinke it fit I value libertie, for which the *Hollanders* have made Warre (now this fiftie yeares) againſt the King of *Spaine*? But ſince I have paſſed my word, I am not reſolved to revoke it: yet when I muſt needs bid adieu to my Woods and ſolitarie places, which have taught me ſo many good things, and quit this inchanted Palace of mine, where all my thoughts are reall inſpirations; I ſhall have a great conflict within me, to keepe my word with you. I will beleeve none but your ſelfe, who beſt know whether or no I have reaſon to love this Priſon my Father builded for me, or this little ſpot of Land, where there is no defect

but

but a Fountaine of Gold, and other unneceſſarie things; there being elſe ſufficient here to ſatisfie a ſober perſon: I muſt confeſſe, the laſt great Raines have blemiſhed all the beautie abroad; and Winter, which by right ſhould be condemned never to depart from *Swedland*, is alreadie come, to croſſe the content I formerly enjoyed: But howſoever, there are yet pleaſing remedies, to avoid theſe preſent incommodities. The Perfumes I burne, and whereof I am as prodigall, as though I exacted Tribute from the Countreyes from whence they come, make mee the leſſe to miſſe the ſweetneſſe of the Spring: And a great fire, reſembling the brighteſt beautie, which I tearme the Sunne of the night and darke dayes, watcheth at all houres in my Chamber, and giveth light to my Reſt, as well as to my Studies. Before this Witneſſe (which I never looſe ſight of) all Nature is the ſubject of my meditation; and I conceive workes, which happily may merit a place

place in your Librarie, and to be chosen Citizens of that divine Republique. I know not what men doe most esteeme in Bookes, but I am confident, that in this I compose, *Iustice* and *Majestie* shall appeare so evenly tempered, as none shall therein finde any thing either savouring of cowardize or crueltie. I take and make use of the Art of Ancients; as they would have done from me, had I beene the first man living. But I have no servile dependancie upon their conceptions, nor am I borne their Vassall, to follow no other Lawes or examples, save theirs: To the contrarie (if I deceive not my selfe) my invention is farre more happy then my imitation; and as there have beene in our age divers new Starres discovered, till this present imperceived; so I, in matter of Eloquence, seeke out singularities, hitherto unknowne to any. It is certaine, and you know it as well as my selfe, you, who know good things when you see them, and who are the Author of divers, that there are none

ſo ſevere *Muſes* as the *French*; nor any tongue more hating affectation, and bare apparances of things then ours. All kinde of ornaments therefore are not proper for her: and her puritie is at ſuch oddes with the exorbitant licence of other Languages, that a *French* vice in this kinde is often made a foraine vertue. But (in this caſe) we are to take advice of the underſtanding and eare; and for my part, I have for my patterne herein, the *Idea* of the great Cardinall of *Richelieu*, as though he were preſent and privie to my conceptions; or, as if he at all times received or rejected them, as they happen to be either good, or otherwiſe: But to tell you the truth, I know not well which way I paſſe by this tedious and untrodden path, or what uſe I intend to make of theſe ſo many impertinent ſpeeches. But I am as often out of my way, in the Alleyes of my Hermitage, and I have many times much uſe of a man, to let me know whether it be day or night, and to order my times and actions; yet would

I

I have you know, I doe not usually fall into such errours, but onely before such as I love and honour, as I doe you; at all other times, be it in my visits, or in my Letters, I will be well advised, how I suffer the end to come farre short of the *Exordium*; and from the first word, I make all the haste I may, to come to

The 11. of *February*, 1624. Your most humble servant, BALZAC.

To Mounsieur Girard, *Secretarie to the Duke of* Espernon.

LETTER XL.

LEt me intreat you, that we may deface out of our intended Historie whatsoever hath passed these last 4. Moneths; let us imagine that time to have hapned in some fabulous Age; and (for our mutuall content) let us herein learne the Art of

Oblivion. Had I beene constrained to quit our ancient acquaintance, being of equall age to either of us, and whereof I make as great account, as of my Fathers inheritance; surely, I had been driven to the like streits, as he who with one hand should be forced to cut off the other. It is then the necessitie of my inclination, which forceth me to affect *Philander*, though he were mine enemie: and this passion doth so please me, that should any man cure me thereof, I would commence suit with him for my former maladie. *I* will not accuse any man for the fault committed: Let us both imagine it to be a Child without a Father, and to cleare all men, let us lay it up among the present miseries, and impute it to the power of *fortune*. *I* will rather suppose it to be the last effect of the Comet, then impute it to any act of your spirit, or that you contrived the discontent *I* have endured. *I* sweare upon whatsoever is August or Sacred amongst men, *I* have no lesse loved you then my selfe, and have

equally

equally ſhared my ſelfe betweene my brother and *Philander*. Henceforward *I* deſire to doe the like. But let us leave all theſe faire words, and petty nicities, to poore ſpirits, & hereafter conferre together with ſuch libertie as *Philoſophy* affordeth us. But above all things, *I* entreat you not to ſuffer a ſuppoſed wiſedome to reſtraine you within particular reſpects and petty conſiderations, which may hinder you from ſpeaking high in what concernes me. Feare not to ſhew your ſelfe my ſure friend, for it is neither theft, nor throat-cutting; and of the two extremities of defect and exceſſe, it is better to fall into the faireſt and leaſt fault. Otherwiſe, if Friendſhip ſhould never appeare, but remaine at all times as a recluſe, what better uſe can we draw thence, then of hatred alike hidden? and at the moſt, what uſe is there to be made thereof, but onely for the pleaſure of converſation, and neceſſitie of commerce? But *I* will leave this diſcourſe, whereof *I* hope you have no uſe, to aske

you ſome newes of the little man you ſometimes ſee, and who imagineth the King bereaveth him of all ſuch Offices as he beſtoweth upon *Mounſieur de Luynes*. I make no queſtion but he daily tormenteth both ſoule and body, for that he is not alwayes at his Maſters elbow, nor is ſo ordinarily ſeene at the *Loover*, as the ſteps of the great ſtaires, or the *Swiſſes* Hall. Threeſcore and ten yeares of experience have not ſufficed to ſettle his ſpirit; and he who ſhould obſerve his diſcourſe, without knowing him, in ſtead of ſuppoſing his Beard to be ſilver-haired, would rather thinke he had caſt flowre on his face: yet are we to confeſſe, he is one of the rareſt Court-peeces, and that it is no ſmall ſport, to ſee him in a chafe againſt the State, and the age we live in, which he maliceth more then he doth his creditors. Make quiet uſe of ſo pleaſing a diverſion, & remember the World could not end, nor Nature be perfect, if there were not as well ſuch men, as there are Apes and Monkeyes.

The 13. of *November*, 1623.

To

To the ſame, from Balzac.

LETTER XII.

SIR,

I Beſeech you, reſerve your counſell for thoſe who are not as yet reſolved; and goe perſwade the Count *Maurice* to marry, and beget Captaines for another Age. As for me, I love both ſolitarineſſe and ſocietie, but will not be continually tyed to either. If my Father had beene of my minde, I had remayned where I was before he got me. I imagine, the partie you deſire to beſtow on me, is faire; but ſtay a while, and ſhe will not be ſo: She is no foole; but happily more wittie then is neceſſarie for an honeſt woman to be: She is rich, but my libertie is unprizeable. So, as to make me alter my reſolution, there is no other meanes, then an expreſſe Comman-

Commandement from God, with this propoſition, either of death, or a Wife. Thoſe creatures at *Paris* are ordinarily ſo cunning, and well practiſed, they find nothing ſtrange the firſt night they are married; and here, they have not wit enough to give their bodies right motion: but in all places they make men alike miſerable, as doe *Feavers*, *Warre*, or *Povertie*. To tell you freely how the matter ſtands, I will not dayly diſturbe my ſelfe in telling my Miſtreſſes haires, for feare ſhe ſhould beſtow them as favours upon her familiars; or to be jealous, leſt all the women who come to ſee her, were young men diſguiſed. I cannot endure, that in my abſence ſhe and her Gallant drinke to the health of their Cuckold, and that I be the ſubject of all their chatt. And on the other ſide, it were farre worſe, were ſhe chaſte, yet a ſcowld, and to be troubled with an enemie to aſſault me day and night. I rather affect a tractable vice, then a tyrannicall vertue: But if there be any other reme-

remedie, I will not be reduced to ſuch ſtraits, as to chuſe the leaſt of evils; ſince there is not any of this nature, I eſteeme not unſufferable. In a word, *Philander*, my neighbours example doth not a little terrifie me: he hath begotten ſo many dumbe, blinde, and deformed creatures, he is able to furniſh a reaſonable Hoſpitall. I will not be bound to love Monſters, becauſe they are mine; and were I aſſured, not to be defective in this kinde, I could well forbeare having children; who, if they be wicked, will deſire my death; if wiſe, expect it; if the honeſteſt living, yet will they now and then reflect upon it. But it may be (you will ſay) if my reſolution were generally received, the Sea ſhould be no longer charged with ſhippes, and the Land would become deſert. To this, *Philander*, I anſwer, That ſince the World is not alwayes to endure, it were farre better to have Vertue become its *Cataſtrophe*, then any thing elſe; ſince it

cannot finde a more faire and honeſt concluſion, then a generall abſtinence in this kinde.

The 7. of *April*, 1625. BALZAC.

To Philander *from* Balzac.

LETTER XIII.

SIR,

SInce theſe be the particular dayes appointed for Devotion, we being now in the ſeaſon of publick Eccleſiaſticall mourning, and it importing every man to apply himſelfe in the affaires of his Conſcience; you muſt excuſe me, if I be ſhort in my converſation with you in this kind, and keepe all my diſcourſe for my Confeſſor. It were ſtrange we ſhould herein doe leſſe then the Bells, who are now all dumbe, or trouble the commerce contracted betweene God and man, onely to tell idle Stories. Let us therefore (I pray you)

you) surcease all sorts of newes, and not mingle any prophane matter with this Holy Weeke, which desireth to be as pure as a Virgin. The high Feast we are falling upon, will set us at libertie; after which, in stead of three Letters you have written unto me, I am contented to returne you six answers.

On *Good-friday*. BALZAC.

To the same, from Balzac.

LETTER XIIII.

YOur plaints are both right eloquent, and very unjust: I can at least well assure you, my thoughts are not so often here, as where you are; and if my Letters come not so farre, it is because they can finde none to carry them. But by these presents, I purpose rather to rejoyce with you for the recoverie of your

health, then to afflict my ſelfe unſeaſonably. Things paſt are to be reckoned as nothing, and what happened yeſterday, is as farre from us as the life of *Charlemaine*. Wherefore, I, who have a perfect experience of worldly affaires, would as ſoone comfort you for the loſſe you received by the death of your great Grandfather, (ſo many yeares dead before you were borne) as for the late danger of your Feaver, ſince it is now gone. The beſt is, the Phyſicians have not ſo farre exhauſted you, but there yet remaines bloud ſufficient, to beſtow part thereof in your Miſtreſſes ſervice, and to fill the World with your offences: ſo long as the ruines of your head may be repaired, and your beautie budde againe with the next Roſes, there is nothing loſt hitherto; but indeed, if in ſtead of your former head, you carryed the figure of a ruſtie Murrion or rotten Pumpian, I ſhould much pitty you in ſuch a plight, and would preſently adde you to the number of decayed buildings.

Now,

Now, when all is done, *Philander*, it is but a little water and earth mingled together, we ſtudie to conſerve, with all the Maximes of wiſedome, and all the rules of Phyſicke. Let us reflect, I pray you, upon our better part, and hereafter labour as well to cure our ſelves of Vice, as of the Feaver. It is that image of God we defaced by our owne hands, we ought to repaire; and our firſt innocencie is the thing it behooveth us to aske at his hands, rather then our former health. For my part, I am abſolutely reſolved to lead a new life, and to take no other care but for my ſoul's health, and to procure the ſame for others. And truely, it were farre better to conſecrate this great Eloquence of ours to his glory, who gave it us, then to imploy it in commending fooles, and in making our ſelves to be praiſed among children. The *P. E.* whom happily you know, and who hath one of the beſt and moſt polite wits of all his companie, confirmes me all he can in this my deſigne; and every houre

of his companie is as much to me, as eight dayes of reformation; yet is he not a man who profeſſeth that pale vertue which affrighteth all men, and is incompatible with humane infirmities: but quite contrarie, he flattereth me in reprehending my errours, and in ſtead of the Pennance I deſerve, he is contented to enjoyne me honeſt Recreations. Your Brother will tell you more, about eight dayes hence, and will give you an account both of my actions and intentions; beleeve him as Truth it ſelfe: and beſides, aſſure your ſelfe further upon my word, he is worth ſome Doctor and an halfe, and hath a good wit, without ſpeaking of his zeale and vertue.

The 17. of *Ianuary*, 1623. BALZAC.

To

To Olympa *from* Balzac.

LETTER XV.

I Am much troubled, to finde the cauſe of your teares; to impute them to the death of your Husband, is happily but the bare pretext. It is not to be imagined, that Death, which cauſeth the moſt beautifull things to become offenſive to the dayes brightneſſe, and affrighteth thoſe who formerly admired them, ſhould make that man pleaſing unto you, who was never ſo to any. Yet you ſeeme with him to have loſt all, and doe ſo cunningly counterfeit the afflicted, I can hardly beleeve what I ſee: Can it be poſſible, you ſhould be thus peſtered, to ſupport your good fortune with patience, or be really ſo ſorrowfull for the loſſe of a poore goutie fellow, for whoſe over-

over-long living, I ſhould rather have thought it fit to comfort you? But if this be not thus, what doe you with all this great mourning, wherein you plunge your ſelfe, and this mid-night never removing from your Chamber? I muſt confeſſe, I was never more aſtoniſhed, then to finde ſuch an Equipage of ſadneſſe about you, accompanied with ſuch elaborate actions, and ſo conſtrayned countenances; and without jeſting, *Olympia*, (after this I have ſeene) there remaineth nothing for the full expreſſion of a fained paſſion, but onely to weare blacke Smockes, and to be attended by *Mores*. Yet is it time, or never, to returne to your right ſenſes; and to conclude your Comedie, let me entreat you to leave off all theſe ſowre faces to fooles. Caſt off this blacke Veile, which hinders me from ſeeing you; and conſider, that five foot of ground, is worth you two thouſand pounds by the yeare. To raiſe ſuch a Rent, the Revenewes of halfe

ſome

ſome Kingdome were hardly ſufficient; nor can you taxe me for not ſpeaking herein the truth, ſince I have it from your owne mouth. Is it not almoſt incredible, ſo ſmall a corner of earth ſhould yeeld ſo large a Revenew? I doubt not, but divers will ſuppoſe it beares Pearles or Diamonds. But I had almoſt forgot the moſt important buſineſſe I am to impart unto you, and whereupon I firſt intended to write. I muſt therefore ſay, you are to have a ſpeciall care, never to repaire the loſſe you have lately received; aſſuring your ſelfe, there is no one man in the world worthy to enjoy you privatively: you ſhall be anſwerable for thoſe excellent qualities Nature and Art have conferred upon you, for the commanding of men, if you ſay you cannot live without ſubmitting your ſelfe to one. Herein, *Olympa*, you ought not ſuffer the vaine ambition, to be Wife to a great Siegniour, to tranſport you; or the advantage of entring into the *Loover* in Carroch, to

cauſe you quit the happineſſe you have, to be Queene of your ſelfe. How much Gold ſoever one beſtow in fetters, and how glorious ſoever the ſervitude be, yet aſſure your ſelfe, they are but a couple of bad matters. Of late, there was not any part of your body, whereof another was not maſter; he would examine your very Dreames and thoughts: It was not in your power, to diſpoſe of one ſingle haire; nay, he robbed you of your very Name. See here, *Olympa*, what it is to have a Husband, and what you torment your ſelfe for with ſuch prodigall teares. Me thinkes it were all you could, or ought to doe, were he revived, or if the newes of his death were doubtfull.

The 22. of *July*, 1622. Yours, BALZAC.

To

To Cryſolita *from* Balzac.

LETTER XVI.

I Muſt needs diſabuſe you, *Cryſolita*, and informe you better in the Hiſtorie of that old *Haxtris*, you ſuppoſed to be a very Saint. Firſt, you are to underſtand, ſhe is extracted out of her mothers ſinnes, nor was ever any Virginitie ſo brittle, as that ſhe brought into this world. It is very likely, ſhe hath loſt all remembrance of any ſuch matter: But people of thoſe dayes ſticke not openly to affirme, that the firſt time ſhe had libertie to goe abroad, (at her comming home) ſhe miſt her Gloves and Maiden-head. After this, her beautie augmenting with riper yeares, ſhe drew the eyes of all *Italy* upon her; and ſold that fittie times at Court, ſhe had formerly loſt at Schoole: But ſince then, ſhe is arrived to an experience, farre ſurpaſſing that of the

Lord Chancellor, or the Popes Datarie: and when I ſhall tell you, ſhe knoweth whether there be more pleaſure in a circumciſed Courtizan, then in a Chriſtian, and that ſhe hath experienced the activitie of *Indians* and *Muſcovites*; yet ſhall I relate but halfe the ſtorie. So it is, that now after ſhe hath filled *Limbo* with her parricidiall lecherie, and bin threeſcore yeares a Lectoreſſe in Vice, ſhe would make you confident of her converſion: Yet am I credibly informed, that not having now any thing worth the loſing, ſhe is turned *Solicitreſſe*, to entice others to Vice; nor is there any Chaſtitie can eſcape her, if it take not Sanctuarie in the *Carmelites*. She cannot endure there ſhould be one honeſt woman in the whole Citie; this angering her as much, as though ſhe robbed her, or had declared her ſelfe her enemy. Yet is this the *Saint* you ſo much talke of, *Cryſolita*, and the very ſame old Madame, from whom you promiſed me ſo many miracles. Now I, who know her very heart, write unto you,

you, what hereafter you ought to beleeve: for let her make what shew she will, yet I know she is as farre from her conversion, as from her youth. The *Capuchins* themselves could not cause her to passe her word, to turne honest woman the next grand *Iubile*; for in stead of a better answer, she plainely told them, she had not as yet dispatched her businesse, and could well stay till another, which will happen about eight and twentie yeares hence.

From *Rome* the 5. of *February*, 1622. BALZAC.

To Clorinda *from* Balzac.

LETTER XVII.

Clorinda,

FOr that I am not in your conceit sufficiently punished with my *Feaver*, you belike thinke it fitting, I should yet be further afflicted with *Love*; so as there is nothing wanting to end my good fortune,

but onely a Law-ſuit, and a quarrell. In this very place, deſigned for repoſe and joy, I continually burne, I tell each houre, and my dreames are full of diſtractions. Yet after all this, you ſuppoſe you much oblige me, in wiſhing me every night good reſt, as though it were not in your power to give it me. I had once a Maſter of your humour: he had meanes enough to procure my advancement, yet he ſuppoſed it ſufficient to wiſh me well, and that I ought to reſt ſatisfied, ſo long as he ſaid, I deſerved a good fortune. I know not whether it be your intention, to uſe me in this manner: but howſoever, I cannot take it ill, though you mocke me, ſince you doe it ſo handſomely. Adviſe me, if you thinke good, to ſeeke for a quiet life in *Germanie*; caſt me headlong downe ſome Cliffe, and then ſay, God guide me; wiſh me a good-night out of your Chamber; all this concernes not me, *Clorinda*. If I receive injuries from you, I am no longer in ſtate to take notice of them. Yet I ſhould thinke you might

might be somewhat more sensible of my sorrowes, and at least to shew your selfe pittifull towards me, though you reserve your affections for some other. It is no generous act to kill a sick person, there is not any so common a Quack-salver, but can doe as much. And in conclusion, *Clorinda*, all the honour you will attaine unto herein, after my death, is only to have had some small force more then my lingring *Feaver*.

In my Bed, the 20. fit of my *Feaver*. BALZAC.

Another Letter to *Clorinda*, from BALZAC.

LETTER XVIII.

WE are not separated either by Seas or Mountaines; your Lodging and mine touch, yet finde I it an impossibilitie to see you. If you were at

at *Iapan*, or in the Kingdome of *China*, I would reſolve my ſelfe for thoſe places, and I ſhould finde ſome Barke or other bound for that Voyage: thinke not I diſſemble, there is not any ſhelve in all the *Sea*, nor hazard to undergoe in ſo dangerous a Voyage, where of I have not leſſe apprehenſion, then the meeting this little Brother of yours. But it may be it is your ſelfe, who make theſe difficulties, I ſuppoſe, to ariſe elſewhere. You are glad you want no pretext, on purpoſe to vexe me, when you pleaſe. If it be ſo, *Clorinda*, let me be ſo much obliged unto you, as to conceale it. I had farre rather be deceived, then know the truth to my prejudice: Either my companie is troubleſome unto you, or you reſerve your favours for ſome other friend. Howſoever, I am contented to beleeve your Mother is ſicke, and that you cannot quit her Chamber: there are no excuſes ſo counterfeit, I accept not for currant, ſo long as they relieve my ſpirits: Conſidering the power you have over me, it is a ſmall matter

matter to satisfie your selfe in making me conceive the best. Yet must I thanke you *Clorinda*, for violating justice so formally, and faining reasons with purpose to erre punctually. By this meanes you will not suffer me so much as to seeme miserable, and you cozen me so cunningly, I can neither bemoane my selfe, nor beshrew you: Yet is it impossible I can for ever conceale my sensibilities: What violence soever I offer to my humour it can no longer be contained. To be short *Clorinda*, if you loved me as you say, you would not live with me in the fashion you doe; but I should receive from you reall favours, not vaine apparances; and say what you will, we shall meete alone once in our lives: I beseech you let not this word affright you. for if any should finde us in this manner, none wil imagine we conspire against the King, or suspect I read *Magicke* to you. Innocent actions carry their warrant with them, nor is there any necessity that two cannot be together without making a

third. Beleeve me *Clorinda*, if we ſhut our ſelves for three houres into a privat chamber, the moſt ſlanderous will onely imagine I either let you ſee the errours you are in, or that you adminiſter ſome medicine unto me for my *Feaver*.

The 15 of *April*, 1620. BALZAC.

To Clorinda *from* Balzac.

LETTER XIX.

I Know not whether I ſhould tearme it ſlacknes, or patience, the ſmal reſiſtance I make againſt the diſpleaſures you doe me; it may be, you are reſolved to ſee how farr my fidelity will extend, and to extort the utmoſt proofes thereof: yet is it better, *Clorinda*, to endure injuſtice, then to act it; and to be rather the Martyr then the Tyrant; Shew your wit, I beſeech you by inflicting

inflicting daily new torments upon me, and avoide all occaſions of obliging me, with as much care as I ſeeke thoſe to ſerve you. I have prepared my ſpirits againſt all the bad occurrents can happen that way. There is nothing I cannot endure, if it comes from you, your ſlighting me onely excepted. But herein I muſt tell you I am ſo tender, as I am wounded with the leaſt touch. I would not purchaſe the Kings favour, if he affoord it me in rough tearmes; nor would I accept of his Graces, were I forced to gaine them with the forgoing the thing I affect more then his Kingdome. You underſtand me ſufficiently what I meane hereby, and the juſt occaſion I have to complaine; but ſtill you will have me in the wrong, nor doe I doubt, but you will accuſe me of your crime: But ſpeake truely, have you no apprehenſion, that he whom you have ſo often injured, ſhall at length grow weary of his ſufferings, and leſt he ſhould loſe all feare, togeather with his

hopes. You might consider, *Clarinda*, that I am not possessed with sleight passions, and how your selfe hath told me ere now; that if God should arme me with thunder when I am angry, within foure and twenty houres there would be neither Towers nor Pavillions standing in any place: Wherefore to second your conceite, know (if that were) one while the fire should fall upon all jealous persons, and by and by burne all the Mothers and little Brothers in a whole province. And doubtlesse, if I did you no harme, yet would *I* put you into such a fright, you should be forced to hide your selfe under ground, and come to meete me in some Cave. But I gaine much by these glorious brags, or by my seeming severity: I assure my selfe you mocke me and my threats. It is long since I have shewed you the way how to catch me, and you know the meanes how to reduce me to my former duty: I must confesse I am not of sufficient force to

contest

conteſt with *Clorinda*: her kiſſes have power to expell all ſpleene, even out of the ſpirit of an *Italian* Prince, for the greateſt injury can be offered him. Nay, they would force the Duke *de Mayne* to forſake his Armes in the hotteſt of his Martiall conflicts: Wherefore I pray you, let us agree upon a buſineſſe, which of neceſſity muſt be concluded: how diſadvantagious ſoever the Peace be, I treate of with you, yet ſhall I at all times gaine that which otherwiſe I ſhould loſe in your abſence. I have therefore preſented my complaints, with purpoſe to receive ſatisfactions: I am angry onely to the end you may appeaſe me. I will tell you to morrow, that I am come to oblige you to take the paines to receive me.

The 17. of *April*, 1620. BALZAC.

To Clorinda *from* Balzac.

LETTER XX.

I See well *Clorinda*, I doe but loſe my labour, and that it were an eaſier matter to turne yee into coales, then to kindle love in you: All I can ſay, makes no impreſſion in your thoughts, you will not ſo much as heare reaſon, becauſe it reſteth on my ſide. Well *Clorinda*, I muſt reſolve my ſelfe for the worſt of events and ſtay the time till your wrinkles affoord me revenge for all the wronges you have done me. Thinke not this tyrannicall power of your beauty, will laſt to the worlds end. Time which over-turneth Empires, and preſcribeth limits to all things, will uſe you as it doth the reſt of faire workemanſhips. I pray have patience, if I take upon me to tell you this bad newes; for *I* am not to

day

day in the humour to flatter any. Though it would raise choler in you, yet must *I* say, you will grow stale, and be then no more what you now are. I doubt not of your sighes when you reflect upon this change, or that your very imagination is not sensible of some sorrow; yet shall this happen *Clorinda*, there is not an houre passeth, which impaires not some part of your face. But the time will come, when your Looking-glasse will more scare you, then a Iudge doth a Fellon: your fore-head will flye to the crowne of your head, your cheekes will fall beneath your chinne, and your eyes of those dayes, shall turne of the same colour your lips are at this houre. *I* could willingly wish out of my love unto you, my relation were not so true as it is. But since *I* have quitted all complacencie, there is no meanes to make me silent. *Clorinda*, the Sunne is still beautifull, though readie to set; and the Autumne agreable, though sprinkled with some

Snow

Snow, but we enjoy no happy yeeres, but the first of youth: And be as carefull of your selfe as is possible, yet can you not conserve your complexion, and acquire experience. Will you have me say more, and acquaint you with what I understood by a stranger, with whom I have conversed all this day? You are to know there is not any part of the world so remote, whither his curiosity hath not carried him, nor rarity in Nature, he hath not carefully observed: He hath seene Mountaines which burne perpetually without diminishing, he hath landed in Ilands, never resting in one place, he hath seene naturall Sea-men, but he swore unto me, how among all these miracles, he never yet saw a beautifull old woman. The Morall hereof is, that you must make use of your youth, and gather Nose-gayes before the Roses wither. None knowes better then your selfe, that to be faire, is to reigne without having neede either of Guards or Forts. You

see

see you are the worlds ambition, no man desiring further hapinesse then *Clorinda*: But thinke not to continue this absolute authority, or this generall esteeme, by other meanes then you compassed them; and assure your selfe, that when you have no further attractions then an eloquent tongue, no man will seeke for them among the furrowes of your face. A woman had neede bee perfectly provided of vertue, to repaire the ruines of her beautie. All the wit, and experience in the World is fruitlesse, when thee falls into this state, nor can any thing hinder her from being hated, but onely to change Sexe. Remember then *Clorinda*, not to expect to live, when you are as good as dead, and doe not spend that time in deliberating, which should be imployed in doing. You are now of yeeres both to give, and receive contentment, and we are in the Moneth, wherein each creature turneth amorous; not excepting Lyons, Tygers, or Philosophers. I intreate

you therefore, not to ſhew your ſelfe the ſole inſenſible creature in the world: ſuffer your ſelfe to be convinced by reaſon, ſince you cannot reſiſt the ſame but to your owne diſadvantage: You have no ſubject to be ſuſpicious of what *I* ſaie; for *I* adviſe you to nothing, *Clorinda*, wherein *I* would not willingly joyne with you in the accompliſhment.

The 3. of *May*. 1620. BALZAC.

Another Letter to Clorinda *from* Balzac.

LETTER XXI.

Clorinda, your Religion muſt needes be amiſſe, otherwiſe *I* ſhould ſee you now and then at Church: But *I* thinke it were an eaſier matter to convert a whole Nation, then to diſpoſe you to give me content. The cauſe why you perſiſt in your owne opinion, is, becauſe it

it is oppoſite to mine. Well then, I muſt depart without ſpeaking with you, and am barred from affoording to my affection, what good manners would have exacted of me, though I had not loved you: Truely I know not in what manner to ſuffer ſo wounding a diſpleaſure, nor am I ſo well acquainted with my ſelfe, as to paſſe my word for him I ſpeake of in this occaſion. All I can ſay unto you, *Clorinda*, is, that the onely way to rid me out of my paine, is to performe the thing I have ſo often propoſed unto you, and to make your ſelfe capable of a ſtrong reſolution. Never did any Prince enterpriſe a more glorious voyage, then mine ſhall be, if you will make one: and truely, I ſee not why you ſhould make any difficulty herein, the longer your journey is, the further ſhall you be removed from tyranny. It is a Monſter you ought to flie from, even to the worlds end, and with whom to be in peace, is dangerous. Will you feare to come into the Countrey of Comedies,

Painting, and Musicke, or into a place where women are by many as highly esteemed as Saints? Without flattering you, I must affirme, you shall see me over much to neglect your owne quiet, if you let slip so favourable an occasion to procure it. It is time, *Clorinda*, you make it appeare what you are, and that we begin the Historie of our adventures. If you love, all things will be easie for you; there is no more difficultie to passe the *Alpes*, then to goe up into your Chamber: Nor doubt you that the Sea-waters will become sweet, if you be not satisfied in that they be smooth. But I am much affraid I shall not receive from you the satisfaction I expect. You will tell me (as you use) wee must let Nature worke, and that she will soone revenge us of our enemies. I suppose, *Clorinda*, all this may happen, but it is no reason wee should bee obliged to the Tyrants death for our libertie, but to our owne resolutions.

The 30. of *July*, 1620.

BALZAC.

To

To Lydia *from Mounsieur* Balzac.

LETTER XXII.

I Am almost madde to understand thou wert seene laugh to day. Is this true love, *Lydia*, to be merry in my absence? and to be the same woman thou art, when I am with thee? Yet should I have bin satisfied, hadst thou beene contented only to have made thy selfe merry with thy looking-glasse, so the man in yron had not beene in my place. I never savv him but once, and surely he is either a Sot, or else all the rules of *Physiognomy* are false: yet because he cals himselfe Captaine, thou permits him to persecute thee with his Complements, and art at the point to yeild. If he touch thee, *Lydia*, all the water in the Sea is little enough to purifie thee; and if thou allowest him the rest, have a care, least in his sleep he take thee for an *Enemy*, and instead of his imbraces, strangle thee.

To the Baron of *Amblovile*

from BALZAC.

LETTER XXIII.

My LORD.

I Attend you here in the ſeaſon of *Iaſmins* and *Roſes*, and do ſend you a taſte of the pleaſures of *Rome*, for feare you be poiſoned therewith, uppon your firſt approach. We are here in the Country of curioſities, and to be happy in this place, it ſufficeth not to be blind. The *Sunne* hath yet heat enough to ripen us Reaſins, and to afford us Flowers: all the *Winter* fals upon the neighbouring Mountaines, to the end we may not want *Snow* in *Auguſt*. But if you deſire I ſhould divert my Diſcourſe unto more ſerious matters, & conceale nothing from you: I muſt tell you, there is no place under Heaven, where *Vertue* is ſo neare a Neighbour to *Vice*, or where *Good* is ſo mingled with *Evill*: We here behold miracles on the one ſide, and monſters on the other; and at the ſame time

when

when some Discipline themselves, others run to debauches of all kinds. Besides, there is as profound a peace here, as in that part of the Ayre elevated above the *Windes* and *Stormes Idleneſſe* in this place, is an honeſt mans ordinary Vocation; and to ſave halfe the World, no man will riſe haſtily from Table, for feare of troubling digeſtion. If you chance to ſee any with skars in their faces, do not thereupon imagine they have purchaſed them either in Warres, or in defence of their honours, for theſe are only their Miſtreſſes favours; but in recompence of ſuch refractory humors, you ſhall ſee that here, the ſanctitie whereof doth illuſtrate the whole Church. It is their fervent prayers which impetrate all advantages over *Enemies*. It is their faſtings which cauſe fruitefulneſſe to flow uppon the earth. It is their innocencie which conſerveth the culpable from *Eternall* ruine. In a word, there are here ſuch excellent examples of *Vertue*, and ſo inticing allurements to *Vice*, that I will not marvaile if you turn

honeſt

honest man here, and I will likewise willingly pardon you, if you do not so. Truly, as new *Spaine* is the Province of gold, and as *Affriske* affords Lyons, and *France* souldiers, so is *Italy* the mother of those things you best love. When you shall see these Female Creatures in their owne Country, and compare their beautie with the bad fashion of the masculine *Italians*, I doubt not, but it will seeme to you, aswell as to my selfe, these divine Women to have beene created by themselves, or to be Queenes who have married their Groomes. The most part of those beyond the Mounts, have no more beautie then needs must, to excuse them from being esteemed ugly; and if there be some one whose face you could fancy, this shall happily be some desolate Palace, or some well favoured beast. But here (for the most part) they are borne Eloquent, and I will tell you before hand, that in one, and the same person, you shall finde both your *Master*, and *Mistresse*. For my part, I ingeniously confesse, I do no

honor longer

longer live under *Clorinda's* regency, and all that is permitted me in this place, is onely sometimes to honour her memory. I expect you should at this passage accuse me of levity and disloyalty, and that you could willinglie revile me. But doe you not thinke my sighes must needs be surbated, in going every day foure hundred leagues? Besides, being so farre from her as I am, what know I, whether I love a dead body, or an Infidell. I have not received any favours from her, which are not rather markes of her vertues, then demonstrations of her love. And had she lost all her liberalitie in that kinde, she could hardly misse it. I am therefore onely obliged to my word, not to her affection. And as for that, I should over-esteeme her, if I made more reckoning thereof, then some *Princes* doe of theirs, and I should shew my selfe over superstitious, if I valued what I onely whispered in her eare, to be of greater efficacy then Letters Patents and Edicts. It is a point decided in *Ovids* Theologie,

that an hundred falſe Oathes from an amorous perſon, amount not to halfe a deadly ſin, and that it is onely the God of Poets whom we offend by our periury in that point. Now I will be judged by her ſelfe, whether *I* having beſtowed my ſervice upon her, ſhe ſhould take it ill if another did reward me; or that I love rather to be happy, then otherwiſe; or deſire rather to poſſeſſe *Lucretia*, then to deſire *Clorinda*. Will ſhee have her tyrannie extend even to the Churches patrimonie, & that the Pope ſhare his temporall authoritie with her? I doe not beleeve ſhe hath any ſuch pretentions. For my part, I would ſhee knew I can no longer behold any beauty but naked, nor receive any but warme and moiſt kiſſes. I will tell you the reſt upon the bankes of *Tyber*, and in theſe precious ruines whither I goe to Muſe once a day, and to treade in their ſteps who have led Kings in triumph. If there were any meanes there to finde a little of *Sylla's* good fortune, or of *Pompeis* greatneſſe,

neſſe, inſtead of the Medals we now and then met with, I ſhould have a farther ſubject to invite you hither. Notwithſtanding, if you be yet your ſelfe, and that by ſolemne vow you have forſaken the world, and the vanities thereof, aſſure your ſelfe, that it is in this Countrey where felicitie doth attend you: and that being once in this place, you will eſteeme all thoſe as baniſhed perſons, whom you have left behinde you in *France*.

The 25. of *December*.
1621. BALZAC.

To the Count Schomberg *from* BALZAC.

LETTER XXIIII.

My LORD.

I Send you the papers you have formerly ſeene, and whereto you have attributed ſo much, as I ſhould be aſhamed to aſſent thereto, were it not that I hold it leſſe preſumption to beleeve I have me-

rited the ſame, then to imagine *I* can have a flatterer of your faſhion. I had neede be elevated to a more ſoveraigne fortune then the ſtate of Kings, to expect complacency from a man, who could never be procured to approve evill: and of whoſe diſfavour one can hardly finde other cauſe, then the only truth he hath declared. Howſoever it be, ſince you are now in *Lymoſin*, and take not any journey in thoſe parts, without having a thouſand old debates to reconcile, & as many new ones to prevent, it is very probable, that after ſo painefull an imployment, and ſo great diſquiet of mind, my booke will fall into your hands, juſt at ſuch time as you cannot finde any thing more tedious unto you then what you come from treating of: For ſhould *I* preſume that in your pleaſant walkes of *Duretall*, where all your minutes are pleaſing, and all your houres precious, there could be any time ſpare for me, and my works; it were as much as to be ignorant of the diverſions there attending you; or

not to bee acquainted with the great affluence of noble company, dayly rapairing thither, to visite you. But were it so, that you had none with you, save only the memory of your fore-passed actions, your solitarinesse hath no neede of bookes to make it more pleasing; nay, if all this were not, yet if you desire to seeke contentment out of your selfe, you cannot finde any more pleasing, then in the presence of your Children, and particularly of that divine Daughter of yours: from whom I dayly learne some miracle. It is therefore in her absence, and in solitarie walkes, where I have the ambition to finde entertainement, and to receive gracious acceptance. In all other places (without presuming either to passe for Oratour or Poet) it shall highly suffice me in being honoured with the assurance that *I* am,

My Lord,

The 25. of *May*. 1624.

Your most humble Servant,
BALZAC.

A Letter from the Count of Schomberg, to Mounſieur de Balzac.

LETTER XXV.

SIR,

THE ſtile you travaile in, cauſeth the Pennes of all ſuch who attempt an anſwere, to fall out of their hands, and Eloquence may ſo properly be called yours, that it is no maruell though others have but a ſmall ſhare therein. I would therefore have you know, that if I underſtand any thing in Letters, yours doe obſcure whatſoever hath hithereto bin eſteemed of in our Language: and that (without flattering you) there can be no diverſion ſo pleaſing, which ought not to give place to the peruſing of thoſe Lines you ſent me. This occupation is worthy the Cabinets of Kings, and of the richeſt Eare-curtins of *France*; and not (as you would have it) of my ſolitary

ſolitary retirements in *Lymoſin*, from whence I am ready to be gone, with reſolution never to retire from the affection *I* have promiſed you, whence you ſhall at all times draw effectuall prooſes, whenſoever you pleaſe to imploie them for your ſervice.

Sir,

The 1. of *Iune*, 1624.

Your moſt affectionate Servant.
SCHOMBERG.

THE

THE LETTERS OF MOUNSIEVR De BALZAC.

To my Lord *Marshall* of *Schomberg*.

The fourth BOOKE.

LETTER I.

My LORD.

I Should be insensible of Publique good, and an enemie to *France*, had I not (as I ought) a true taste of the good news your Foot-man brought me. I will not mention the obigations I owe

you, being no ſmall ones, if that be not a ſlight matter to be eſteemed by you: But ſince I make profeſſion to honour vertue even in the perſon of one departed, or an enemie; and at all times to ſide with the right, were there only my ſelfe & *Iuſtice* for it, you may pleaſe to beleeve, I complaine in your behalfe for the miſeries of our times, and that I am moſt joyful to ſee you at this preſent; where all the world miſt you: Certainely your retirement from Court, hath beene one of the faireſt peeces of your life, during which, you have made it apparent you are the ſame in both fortunes: ſince I can witneſſe, that no one word then paſſed from you unſutable to your reſolution. Yet this rare vertue being there hidden, in one of the remote corners of the world, having but a very ſmall circuite to dilate it ſelfe, muſt neceſſarilie be contented with the ſatisfaction of your conſcience and ſlender teſtimonies: In the meane time the authority of your enemies hath beene obnoxious to all honeſt eyes.

There

There was no meanes to conceale from ſtrangers the States infirmities, or what reaſon to affoord them for the diſgrace of ſo irreproachable a Miniſter, nor was there any who grieved not, that by your abſence the King loſt ſo many houres & ſervices. For my part, (my *Lord*) reflecting upon you in that eſtate, it ſeemed to me. I ſaw *Phidias*, or ſome other of thoſe ancient artiſts, their hands bound, and their coſtlie materials, as Marble, Gold, or Ivorie, taken from them. But now that better times ſucceede, each thing being againe reduced to its place, it is time to rejoyce with al good *Frenchmen*, that you ſhall no more want matter, and that the King hath at length found how unuſeful your abſence hath beene to his affaires: Truly, be it that he content himſelfe to governe his people wiſely, or that the afflictions of his poore neighbours ſet neare his heart, and that his *Iuſtice* extend further then his Iuriſdiction: No man doubts whatſoever he doth, but you ſhall be one of the principall inſtruments of his de-

ſignes, and that as well *Peace*, as *Warre* have equall uſe of you Conduct. All men have well perceived, you have not contributed any thing to the adminiſtration of the Kings treaſure, ſave onely your pure ſpirit, to wit, that part of the ſoule ſeparated from the terreſtriall part, being free from paſſions, which reaſoneth without either loving or deſiring; and that you have managed the Riches of the State with as great fidelitie, as one ought to governe another mans goods, with as much care as you conſerue your owne, and with as great ſcruple as we ought to touch ſacred things. But in truth it is no great glorie for that man to have beene faithfull to his Maſter, who knowes not how to deceive any: And did I beleeve you were onely able to abſtaine from ill, I would barelie commend in you the Commencementes of Vertue. I therefore paſſe further, & am aſſured, that neither the feare of death, which you have ſlighted in al ſhaps, & under the moſt dreadfull aſpects it could poſſibly appeare,

nor

nor complacency which often over-paſſeth the beſt Counſels, to tranſport it ſelfe to the moſt pleaſing ones; nor any private intereſt which makes us rather regard our ſelves, then the Publique; ſhall at all hinder you either from purpoſing, undertaking, or executing eminent matters. *Poſterity* which will peraduenture judge of our age upon the report I ſhall make, will ſee more elſewhere then I can here relate, and I ſhall reſt ſufficientlie ſatisfied; if you pleaſe to doe me the honour, as to remember, that mine affection is no Child of your proſperitie, and how in two contrarie ſeaſons I have beene equallie,

My Lord,

Your moſt humble and moſt faithfull ſervant.

BALZAC.

To

To the Bishop of Angoulesme.

LETTER II.

SIR.

I Will no longer complaine of my povertie, since you have sent me treasures of Roses, Ambergreece, and Suger; it being of such pleasing commodities, I pretend to be Rich, leaving necessarie wealth to the *Vulgar*. Two Elements have joyntlie contributed the best they have, to furnish matter for your *Liberalitie*; and smallie valuing either Gold, or Pearles, as I doe, I could wish for nothing either from Sea, or Land, I finde not among your presents. You have bestowed with a full hand what is offered upon *Altars*, but sparinglie, which men reckon by graines, and whereof none (the King of *Tunnis* excepted) is so prodigall as your selfe: In a word, this profusion of forraine odours you have cast into your Comfitures, obligeth me to speake as *I* doe, and to tell you if

if you feed all your flocke at this rate, there will not be any one in all your Dioceſſe, who will not coſt you more by the day, then the *Elephant* doth his Maſter. *I* ſee therefore, *Sir*, *I* am the deareſt Child you have under your conduct, nor ſhould *I* receive ſo delicate and precious nouriſhment from you, did not your affection force you to beleeve, my life to be more worth then ordinarie, and conſequentlie, that it deſerveth more carefullie to be preſerved then any other. But to returne you Complements for ſuch excellent things, were as much as to under-value their worth: ſhould I ſtrive to acquit my ſelfe that way, our *Language* is too poore and unable to lend me wherewith to pay you: And ſince in *Homers* iudgement the words of the moſt Eloquent among the *Grecians*, were eſteemed little better then Hony, (the food of *Shepheards*) there is ſmall probabilitie mine ſhould be comparable to *Amber-greece* and *Suger*, the delicacies of *Princes*. I therefore feare I ſhall

be

be forced to be all my life time indebted unto you, for the favours I have received from you, and that it must be onely in my heart, where I can be as liberall as your selfe. But I well know, you are so generous, as to content your selfe with this secret acknowledgement, and that in me you affect my naked good-meaning which must supplie the place of those other more fine, and subtile vertues I cannot learne at Court. Truely, as I expect no commendations, being the second perfumes you present me, in that I hold my selfe unworthie thereof: so doe I suppose you cannot refuse me your affection, since it is a kinde of deserving it, to be passionatelie as I am,

Sir,

your most humble and most faithfull Servant,

The 25. of *December*, 1626.

BALZAC.

To

To *Father* Garraſſo.

LETTER III.

Father.

YOu have found the place whereat I confeſſe I am the moſt eaſily ſurpriſed, and to oblige me to yeeld, your Courteſie hath left nothing for your courage to performe: ſince therefore you imploy all your Muſes to require my Friendſhip, and have alreadie payed of your owne; I can no longer keepe it to my ſelfe, but as another mans goods. But if this were not ſo, my reſentments are not of ſuch value with me, as not often to beſtow them upon more ſlender conſiderations then thoſe were which produced them; nor doe my paſſions ſo tranſport me, but that I will at all times remaine in the power of *Religion* and *Philoſophy*. Hitherto I can defend a juſt cauſe, but in farther reſiſting what you deſire, I ſhould force right it ſelfe to be in the wrong, were it on my ſide: And out of bare enmitie which

in some Common-wealthes hath beene tolerated, I should even passe to Tyrannie, a thing odious to all men. Since our lives are momentary, it is no reason our passions should be immortall, or that men should glut themselves with revenge, whereof God hath as well forbidden the use, as the excesse. It is a thing he hath soly reserved to himselfe, and since none but he, truely knoweth how to use this part of Iustice, he would no more put it into the hands of men, then he doth Thunder & Tempests. Let us therefore stop in our first motions, for it is alreadie too much to have begun. Let us not tearme the hardnesse of our hearts, Courage: and if you have prevented me in the overture of the peace we treate of, repent not your selfe, since you have thereby bereaved mee of all the honour there had beene in acquiring it. Heretofore Magnanimity and Humilitie might have beene esteemed two contrarie things, but since the maximes of Moralitie have bin changed by the principles of *Divinity*, and

that Pagan vices are become Christian vertues; there are even weake actions a man of courage ought to practise; nor is true glory any longer due to those who have triumphed over *innocents*, but to those *Martyrs* they have made, and to such persons whom they have oppressed. But to passe from generall considerations, to what is particular betweene you and me, it is no way likely, a religious man would disturbe the tranquilitie of his thoughts, or quit his conversation with God and Angels, to intermeddle with wicked Mortals, and to make himselfe a party in our disorders. I should likewise have lesse reason to seeke for an enemie out of the World, wherein there are so many adversaries to dislike, and so many Rebels to subdue. Now (Father) whatsoever opinion you have had, and notwithstanding any thing I have said in the beginning of this *Letter*, I never intended to commence any reall Warre against you: I have not at all felt the motion I shewed; all my choller being

being but artificiall, when at any time certaine of my ſpeeches ſeemed diſadvantagious unto you; ſo as I freelie conſent, that what was written to *Hydaſpe*, ſhall paſſe as a flaſh of my braine, and not as any teſtimony of my beleefe, only to let men know I had a deſire to ſhew how able I was to conteſt with truth, if I had no minde to ſide with it. This ſcience having beene ſufficiently daring to undertake to perſwade, that a Quartan Ague was better then Health. *Rhetoricke* I ſay, which hath inventeed praiſes for *Buſiris*, made Apologies for *Nero*, & obliged all the people of *Rome*, to doubt whether Iuſtice were a good, or bad thing, may yet in theſe dayes exerciſe it ſelfe upon ſubjects wholy ſeparated from common opinions, and by graceful fictions, rather excite admiration in mens ſpirits, then exact any credence. It rayſeth Fantomes with purpoſe to deface them. It hath paintings and diſguiſements, to alter the puritie of all worldly things: It changeth ſides without levitie, it accuſeth innocency without

without calumny: And to say truth, Painters and Stage-players are no way culpable of those murthers we see represented in Pictures, or presented upon Theaters; since therein the most cruell is the most just. None justly accuse those of falsity, who make certaine glasses which shew one thing for another: Errour in some cases being more gracefull then truth. In a word, the life even of the greatest Sages, is not altogether serious, al their sayings are not Sermons, nor is all they write, either their last Testament, or the confession of their Faith. What can I say more? Can you imagine me to be so curious, as to condemne the gust of all that great multitude, who flocke to heare you every morning? Are you perswaded that I & the people can never be of one minde? That I will oppose my selfe to the beleefe of honest men? to the approbation of Doctors? and to their authoritie who are eminent above others? No Father; I allow no such libertie to my spirit: assure

your selfe, I esteeme you as I ought. I commend your zeale and learning, yea, were it truer then ever it was, that to compose tedious Volumnes, is no lesse then to commit great sinnes: Yet if you oblige me to judge of yours by that you sent unto me, I say it is very excellent in its kind, and that I will no way hinder you from obtayning a Ranke among the Fathers of these moderne ages. But my testimonie will not (I hope) become the only fruite of your labours, I wish with al my heart the conversion of *Turkes* and Infidels may Crowne your indeavours. I am perswaded, all the honour this World can afford, ought to be esteemed as nothing by those who only seeke for the advancement of Gods glorie. I will therefore no farther dilate my selfe upon this Subject, nor wrong holy things by profane praises, my intention is only to let your know, I assume not so poore a part in the Churches interest, as not to be extraordinarily well pleased with those who are serviceable thereto, and that I am right glad

glad, besides the propension I have to estoome your amity, so powerful a perswasion as religion is, doth yet further oblige me.

Yours, BALZAC.

To the Cardinall of Vallete

LETTER IIII.

My LORD.

THe Letter you pleased to send mee from *Rome*, caused me to forget I was sick, and I presumed to solace my selfe after three yeares of sadnesse, evet since newes was brought mee of *Lucidors* death, and the succesſe of that fatall combate, wherein you could not but bee a loser, on which side soever the advantage happened. My Lord, I doubt not but your spirit though altogether stout and couragious, to support your proper misfortunes, is yet mollified by the relation of their miseries who love you, and where there is question rather of shewing your good nature,

ture, or your constancy, you will quit one vertue to acquire another. I know well, that in the number of your goods, you reckon your friends in the first ranke, allowing only the second place to your dignities, and to fifty thousand Crownes rent which accompanies them; and consequentlie I assure my selfe, you beleeve you are, as it were, growne poore by the losse of a man who had relation unto you. But I am likewise most certaine, how after the passing certaine unpleasant dayes out of the love you bare him; and having affoorded him sufficient testimonies of your true affection, he now expecting no further acknowledgement or service, you will at length call to minde, that it is the Publique to whom you owe your cares and passions, and that you are not permitted farther to afflict a spirit which is no longer yours. Since the misery of this age is so generall, as it leaveth no one house without teares, nor any one part of *Europe* without trouble, and since Fortune is not of power

to

to conſerve even her owne workmanſhips, who are manie of them fallen to ground: it muſt needs ſo happen (my *Lord*) that being of the World, you are to taſte of the fruites it produceth, and that you purchaſe at ſome hard rate, the good ſucceſſes daylie attending you. But truelie, the place where you are, and the great deſignes taking you up, may well furniſh you with ſo ſtrong and ſolid conſolations, as they neede leave no worke for others; and my Eloquence would come too late, ſhould *I* imploie it after your reaſon, which hath formerlie perſwaded you, there being now neither precept nor Counſell in all humane wiſdome unpropoſed to your view; and ſince neither *Seneca*, nor *Epictetus* can ſay any thing ſave onlie your thoughts; I had much rather ſend you divertiſements no waie diſtaſtefull, then to preſent you any remedies which doubtleſſe wil prove importunate. Theſe writings (my *Lord*) here incloſed, ſhall not enter as ſtrangers into your Cabinet, they will not talke

unto you of the five *Predicables* of *Porphiry* nor of *Iuſtinians Novelles*, or the numbers of *Algebra*. But you may there recreate and repoſe your ſpirits at your returne from Audiences, Congregations, and the Conſiſtory. I could well have beſtowed upon them a more eminent title, then what they have. I could out of theſe compoſures have framed Apologies, Accuſations, and politique diſcourſes; yea, had I pleaſed never ſo little to have extended ſome of my *Letters*, they might have beene called bookes. But beſides, my deſigne, aiming rather to pleaſe, then importune, and that I tend to the highth of conceptions, and not to the abundance of words: When *I* treate with you, (my *Lord*) I ſuppoſe my ſelfe to be before a full aſſemblie; and doe propoſe to my ſelfe never to write any thing unto you, which *Poſterity* ought not to read. Now if ſometimes from your perſon I paſſe to others, or if *I* commend thoſe whom *I* conceive are deſerving, I aſſure my ſelfe, *I* therein performing an act of

Iuſtice, and not of ſubjection: you will be no way diſpleaſed with what *I* doe, and well hope, *I* may conſerue your favours without violating humane Lawes, or ſeparating my ſelfe from civill ſocietie.

The 15. of *July*. 1629. Your moſt humble Servant, BALZAC.

To the Cardinall of Vallete.

LETTER V.

My LORD

THough innocencie be the felicity of the afflicted, and that I finde in my ſelfe the ſatisfaction, he can expect who hath not offended, yet can I not ſo eaſily comfort my ſelfe: And the remedies my *Philoſophy* affoords me, are for meaner misfortunes then the loſſe of your favours. All I can contribute to my conſolation out of the aſſurance I have of mine innocency, is the liberty I have taken to tell you ſo, and to complaine of the injuſtice you have done me, if you have ſo much as ſuffered any to accuſe

me. I neede not ſeeke colours to palliate my actions or words : it is ſufficiendie knowne, their principall objects have ever bin the glory of your name, and the deſire to pleaſe you: I beſeech you likewiſe to cal to remembrance, that hard times have not hindred me from imbarking my ſelfe where my inclination called me; and that *I* have ſerved my Lord your Father, when moſt of his followers were in danger to become his Martyrs. It ſhould ſeeme, perchance, I ſtand in neede of the memorie of what is paſt, & that I make my precedent good offices appeare, to the end to cauſe them to over-way my preſent offences. No (my *Lord*) I intend not to make uſe of what now is not, for the juſtification of mine actions, nor am I ignorant that never any woman was ſo vicious, who hath not heretofore bin a Virgin, nor criminal, who cannot preſcribe ſome time preceding his bad life. I ſpeake of to day, as wel as of heretofore, and doe proteſt unto you, with all the Oathes able to make truth appeare holy

holy, and inviolable, that I never had one ſingle temptation againſt my duty, & that my fidelity is ſpottleſſe, as (if you ſo pleaſed) it might be without ſuſpicion: I muſt confeſſe that you having declared your ſelfe no way deſirous to trench upon my libertie, and that you left it wholy to my ſelfe, I have ſometimes made uſe thereof, imagining that without wronging that firſt reſolution, I vowed to your ſervice, it might be lawfull for me to have ſecond affections. I will not expect the racke to force me to confeſſe it; I have loved a man whom the misfortunes of Court, and the divers accidents happening in worldly affaires, have ſeparated from ſome friends of yours, & have caſt him into other intereſts then theirs. But beſides, that he was extracted from a Father, who did not more deſire his owne good, then your contentment; and ſince I am moſt aſſured how amidſt all the fore-paſſed broiles, he at all times conſerved his inclinations for you: I muſt needs tell you, I was in ſuch ſort ob-

liged unto him, as had he declared Warre againſt my King, and againſt my Country, I could not have choſen any ſide which had not bin unjuſt: I therefore at this day bewaile him with warme teares, and if ever I take comfort in the loſſe I have ſuſtained, I ſhall eſteeme my ſelfe the moſt unworthy, and ingrateful perſon living. Your ſelfe (my *Lord*) knowing (as you do) how much I owe unto his amity, would ſooner adjudge me to die with him, then blame my reſentments. I aſſure my ſelfe all my actions are diſguiſed unto you, on purpoſe to cauſe you to diſlike them: Howſoever I will not diſpaire, but the time to come will right mee for what is paſt. You will on day ſee the wrong you offer to my innocencie, in admitting falſe witneſſes in preiudice thereof, and what you now tearme my fault, you will then be pleaſed to ſay, it was my unhappie fate, or my hard fortune: in the interim, I am reſolved to continue in well doing, and though there were no other

ther but my conſcience to acknowledge my fidelitie yet inviolablie to remaine.

The 30. of *December*, 1626. Your moſt humble and moſt faithfull Servant,

BALZAC.

To the Lord Biſhop of Nantes.

LETTER VI.

SIR,

AS the bearer hereof can teſtifie the obligations *I* owe you, ſo may he beare witneſſe of my perpetuall reſentments, and will tell you, that were I borne your ſonne, or ſubiect, you could have but the ſame power over me, you now poſſeſſe: nay, I am perſwaded, I yet owe ſomwhat more to your vertue, then to the right of Nations, or Nature. If power hath made Princes, and chance Parents, reaſon well deſerues a further kinde of Obedience: It was that which overcame me upon the firſt conference I had with you, cauſing me

me to proſtrate all my preſumption at your feete, after having rightlie repreſented to my thoughts, how impoſsible it is to eſteeme my ſelfe, and know you: I am ſure this Language is no way pleaſing to you, and that you will looke awrie at my *Letter*; but doe what you pleaſe, I am more a friend to truth, then to your humour, and my ſpirits are ſo repleniſhed with what *I* have ſeene, and heard, as I can no longer conceale my thoughts: *I* muſt tell you (Sir) you are the greateſt Tyrant this daie living; your authoritie becomes awfull to all ſoules, and when you ſpeake, there is no further meanes to retaine private opinions, if they be not conformable to yours. *I* ſpeake this ſeriouſlie, and with my beſt ſenſe; you have often reduced me to ſuch extreamities, that comming from you, without knowing what to anſwer you, I have beene readie to exclaime and ſay, (in the rapture wherein *I* was) Reſtore me my opinion which you have violentlie forced from me, & take not from me the libertie

of

of Conſcience the King hath given me. But trulie, it is no ſmall pleaſure to be conſtrained to be happie, and to fall into his hands, who uſeth no violence, but to their availe who ſuffer. For my part, I have at all times departed your preſence, fullie perſwaded in what I ought to beleeve: I never gave you a viſite which cured me not of ſome paſſion: I never came into your Chamber ſo honeſt a man, as I went foorth: How often with one ſhort ſpeech have you elevated me above my ſelfe, and bereaved me of whatſoever was fleſhlie and prophane in me: How often hearing you diſcourſe of the world to come, and of true felicitie, have I longed after it, & would willinglie have purchaſed it at the price of my life? How often could I have followed you, (would you have conducted me) to a higher pitch of perfection, then all ancient *Philoſophers* ever attained? So it is, that you only have beſtowed the love of inviſible things upon me, cauſing me to diſtaſte my firſt and moſt violent affections: I ſhould ſtill have beene buried in fleſh, had not you drawne me forth, nor had my ſpirit

beene other then a part of my body, had not you taken the paines to unloose it from sensuall objects, and to sever the eternall from the perishable part. You caused me at the first encounter to become suspicious to the wicked, and to favour the better side, before I was of it; you have made those remedies pleasing, which al others affrighted me with, and in the midst of vice, you have constrained me to confesse Vertue to be the most beautifull thing on Earth. Thinke not therefore, that either the pompe of the *Roman* Court, or the glitter of that of *France*, can dazell those eyes of my soule, wherto you have shewed so manie excellent things. It is the beames and lightning of those eminent *Vertues* you have discovered unto me, which cast so forceable reflections upon the eyes of my soule, and which cause me (though I formerlie resolved to slight all things) yet at least now to admire somethíng. But yet (*Sir*) assure your selfe, it is not the World I admire, for I rather reflect upon it, as on that which hath deceived me these eight and twentie yeeres I have bin in it, and wherein I scarce ever

ever saw any thing, but how to doe evill, and counterfeit to be good. In all places on earth, whether my curiositie hath transported me, beyong Seas, or on the other side the *Alpes*, in free States, or in Kingdomes of Conquest, I have observed among men only a fare of flatteries, fooles and Cheaters; of Old men corrupted by their Ancestors, and who corrupt their Children: Of slaves who cannot live out of *Servitude*: of povertie among vertuous persons, and Ambitious Covetousnesse in the soules of great persons. But now that you have broken the barres, through which I could onlie receive some light impression of truth, I distinctlie see this general corruption, and doe humblie acknowledge the injuries I offered to my Creator, when I made Gods of his Creatures; and what glorie I sought to bereave him of, &c.

The 20. of *January*, 1626.

BALZAC.

To Mounſieur de la Marque.

LETTER VII.

I Know not what right uſe to make of your praiſes; if I receive them, I loſe all my humilitie, and in rejecting them, *I* give that as granted which I am taxed for. Vpon the edge of theſe two extreamities, it is more laudable to ſuffer my ſelfe to fall on my friends ſide, and to joyne in opinion with honeſt men, then to leane to that of *Lyſander*, ſince all men agree, that his cenſure is ever oppoſite to the right; and that he is the wiſeſt man in *France*, who reſembles him the leaſt. There would be ſome errour in the reputation I aime at, were I not condemned by him. Thinke it not therefore ſtrange, that injuries are blowne upon me by the ſame mouth which uttereth blaſphemies againſt the memory of ***; & remember this old Maxime, that fooles are more unjuſt then ſome ſinners: The beſt is, that for one Enemie my Reputation raiſeth againſt me, it procures

cures me a thousand protectors; so as without stirring hence, I get victories at *Paris*; nor finde I any Harmonie so pleasing, as what is compoſed of one particular murmur, mingled with generall acclamations. There are sufficient in your *Letter* to cause me to retract the Maximes of my ancient Philoſophy: At the least they oblige me to confeſſe, that all my felicity is not within my ſelfe, things without mee entring towards the compoſition of perfect happineſſe. I muſt freely confeſſe unto you mine infirmity: I ſhould grow dumbe, were I never ſo ſhort a time to live among deafe perſons, and were there no glory, I ſhould have no Eloquence. But it is time I returne to the taske I have undertaken; and that inſtead of ſo many excellent words you have addreſſed unto me, I onely anſwere you, that I am

Your humble Servant,
BALZAC.

To Mounsieur Tissandier.

Letter VIII.

AT my returne from *Poiton*, I found your packet attending me at my house; but thinking to peruse your *Letters*, I perceived I read my *Panegyricke*; I dare not tel you, with what transport and excesse of joy I was surprised thereupon, fearing to make it appeare, I were more vaine then vsually women are, and affect praises with the like intemperance as I doe perfumes. Without dissembling, those you sent me, were so exquisite, as be it you deceive me, or I you, there never issued fairer effects, eyther from injustice, or errour. I beseech you to continue your fault, or to persevere in your dissimulation: For my part, I am resolute to make you full payment of what I owe you, and to yeeld so publike a testimony of the esteeme I hold of you, as my reputation hereafter shal be onely serviceable to yours. Oblige mee so farre, as to accept this *Letter*, for assurance of what I will performe; and if you finde me not

not so serviceable as I ought to be, blame those troublesome persons who are alwayes at my throate, forcing me to tell you sooner then I resolved, that I am

The 5. of August. 1625. Your most humble and faithfull Servant,

BALZAC.

To Mounsieur de Faret.

LETTER IX.

THere is not any acknowledgment answerable to my obligations unto you: If I owe you any honour, I am farther indebted unto you then my life comes to. Truely, to be sensible of another mans sufferings sooner then himselfe, or to assume a greater share in his interests, then he doth, I must confesse, is as much as not to love in fashion, or not to live in this Age. It is likewise a long time since I have bin acquainted, that the corruption environing you, doth not at all infect you; and how among the wicked, you have conserved an integritie

suiting

ſuiting the Reigne of *Lewes* the twelfth: Nay, happily we muſt ſearch further, and paſſe beyond the Authenticke Hiſtory. It is only under the Poets *Charlemaine*, where a man of your humour is to bee found, and that the combat of *Roger* hath beene the victorie of *Leon*. Without more particularly explaining my ſelfe, you underſtand what *I* would ſay; and *I* had much rather bee indebted to your ſupport, then to the merit of my cauſe, or to the favourable cenſure *I* have received from the Publicke. Certainly, truth it ſelfe cannot ſubſiſt, or finde defence without aſſiſtance; yea even that concerning Religion; and which more particularlie appertaineth to God then the other, ſeiſeth not on our ſoules but by the entermiſe of words; and hath neede to be perſwaded to have it beleeved. You may hereby judge whether the good offices you offoorded me, were not uſefull unto me, or whether or no my juſt cauſe happened ſucceſſefully into your hands. But *I* muſt deferre the thankes due unto you upon this occaſion, till our meeting at *Paris*, to the end, to animate them by my perſonall expreſſion.

presſion. Be confident in the interim, though pitty it ſelfe would ſtay me in my Cell, yet you are of power to cauſe me to infringe my heremeticall vow: beſides, you have ſet ſuch a luſter upon that great City, and have punctuated unto me ſo many remarkeable things, and novelties thereof, in the *Letter* you pleaſed to ſend me, as *I* ſhould ſhew my ſelfe inſenſible of rarities, and not poſſeſſed with an honeſt curioſity, had *I* not a deſire to returne thither. I therefore onely attend ſome ſmall portion of health to ſtrengthen me, to part hence; and to goe to enjoy with you our mutuall delights, I meane the converſation of *Mounſieur de Vaugelas*, who is able to make me finde the *Court* in a *Cottage*, and *Paris*, in the Plaines of *Bordeaux*: *Adieu Mounſieur*, love me alwayes, ſince *I* am with all my ſoule,

The 12. of *December*, 1625.

Your moſt humble and affectionate Servant,

BALZAC.

To Mounſieur Coeffeteau, Biſhop of Marſeilles.

LETTER X.

IT is now fifteene dayes ſince I received any newes from you, yet will I beleeve the change of ayre hath cured you; and if you (as yet) walke with a ſtaffe, it is rather I hope for ſome marke of your authority, then for any ſupport of your infirmity: if this be ſo, I conjure you to make good uſe of this happy ſeaſon yet remaining, and not to loſe theſe faire dayes, haſtning away, and which the next Clouds will carry from us. I give you this advice, as finding it good, and becauſe there is not any thing doth more fortifie feeble perſons then the Sunne of this Moneth whoſe heate is as innocent as its light. *Adamantus* hath had his ſhare of the unwholeſome influence raigning in theſe parts. The *Feaver* hath not borne him the reſpect due to a perſon of his quality, having ſo rudely intreated him, as he is ſcarce to be knowne: Yet hath he ſome kinde of obligation to his ſickneſſe, in having acquainted him with ſuch pleaſures,

pleasures, as were not made for those who are ever fortunate, and which formerly hee knew not. At this present hee can never be weary in praising the benefits of Liberty, nor in admiring the beauty of day, and the diversities of Nature: so as to heare him speake, you would suppose all things to be novelties unto him; and that he is entred into another world, or new borne againe in this. Besides, they passe their time merrily at *N.* & of two hundred calling themselves *Virgins*, *I* verily thinke there is not one who speakes truth, if she have not recovered her Maiden-head. It may be their intention is not ill, & that in suffering themselves to be courted, they have no other designe, then to raise servants to God. But since godly intentions doe not alwayes produce good effects, if you suffer things to run on in the same course they doe, *I* greatly apprehend in your regard, that Antichrist will shortly take his beginning in your Dioceſſe; and lest you by consequence should be the first object of his persecution. I suppose you have a greater interest then any man, to oppose this accident which now

threatneth us, and that to divert a miſchiefe which is to be followed by the worlds ruine, you ought not to ſpare the fulminations of *Rome*, nor make uſe only of halfe your power. There are not any will be averſe to this good worke, ſave only our young Gallants. But you cannot procure their diſaffections upon a better ſubject then this, nor doe greater ſervice to the jealious God, then to conſerve the honour of thoſe creatures he loveth, *I am*

The 7. of *October*, 1618. Your moſt humble and moſt affectionate Servant,

BALZAC.

To Mounſieur Pouzet.

LETTER XI.

IF you will not returne from Court, we are reſolved to ſend Deputies on purpoſe to require you of the King, & to beſeech him to reſtore us our good company: *I* know wel, that in the place where you are, there are priſons both for the innocent, and moſt happy; and that no man can blame you for your over-long abode there, without accuſing you for

for being fortunate. But it were likewise smal *Iustice*, your absence should make this City a Village, and that *Paris* should usurpe all the affections you owe me. As I perfectly love you, so doe I expect to be reciprocally respected by you; nor would you I should herein have any advantage over you, though *I* yeeld unto you in all other things: Neyther of us therefore can enjoy solid contentments, so long as we are separated; & I pretend you doe me wrong, if you take satisfaction where *I* am not. Take Post therefore with speed, to be here quickly, grow not old eyther by the way, or at your Inne, for by this meanes I shal get the advantage of that time, and you shall gaine me foure dayes, out of the losse of three Moneths. I have seene what you willed me concerning ***; But I would you knew, I have no resentments against forceloss enemies, nor have *I* any minde to put my selfe into passion, when these petty *Doctors* please. Should these fellows speake well of me, *I* would instantly examine my conscience, to know whether I were guilty of any fault; and as *Hippolitus* suspected his owne innocency, because he was

eſteemed ſpotleſſe in his ſtepdames eye: So ſhould not I have any good opinion of my owne ſufficiency, were I gracious in their ſights, who can have no other then bad affections. Howſoever, they cauſe me once a day to thinke my ſelfe ſome greater matter then *I* am, when I reflect upon their number, and the miracle I worke, in interesſing In one and the ſame cauſe ſuperſticious perſons, Atheiſts, and evill Monkes *Adieu.*

The 14. of *Aprill*, 1625.

Yours, BALZAC.

An anſwer to a Letter ſent to Balzac, *from a learned old Lady* Madamoiſelle de Gournay.

LETTER XII.

Madam.

I Doe here at the firſt tell you, I have no other opinion of you, then your ſelfe gives me, & I have at all times had a more ſtrong and ſound notion of the inward qualities by the ſpeech, then by the *Phyſiognomy*. But if after the *Letter* you did me the honour to write unto me, it were neceſſary to ſeeke any foraine

raine proofes; the teſtimony of thoſe two great perſonages, who have admired your vertue even in the budde, and left the pourtraite thereof under their owne hands, may well ſerve as an Antidote, to ſecure me from the impreſſions & the painted ſhadowes of calumny. I who know that *Aſia*, *Affricke*, & a great part of the world beſides, beleeve Fables as fundamentall points of *Religion*, doe not at all wonder if (in what concerneth your particular) there be ſome who ſide not with the truth, which is ſure to finde enemies in all places where there are men. This is an affect of that errour, now growne old in popular opinion; that it is fit an honeſt woman be ignorant of many things, & that, to maintaine her reputation, it is not requiſite all the world commend her, but that ſhee be unknowne to al men. Nay, I ſay further: The vulgar doth ordinarily caſt an iniurious eye, and with ſome taxe of extravagancy, upon great and Heroicall qualities, if they appeare in that ſexe, to which they conceive it ought not to appertaine. Now though to ſpeake generally, and to reflect rightly upon the order

of

of earthly things, and the grounds of policy, I muſt confeſſe, I ſhould leane to the firſt of theſe opinions: Yet will I be well adviſed, how *I* thinke that Nature hath not ſo much liberty left her, as to paſſe (upon occaſion) the limits ſhe ordinarily alloweth her ſelfe; or ſometimes to exceede her bounds without blame, to the end to produce certaine things, farre ſurpaſſing the reſt in perfection. It is no good Argument to averre, that becauſe you are adorned with the vertues of our ſexe, you therefore have not reſerved thoſe of your owne; or that it is a ſin for a woman to underſtand the Language, which heretofore the Veſtals made uſe of. I will therefore leave theſe calumnious perſons, who deſire to bereave Lillies of their beauty, and Cryſtall of its cleareneſſe, to returne to the *Letter* I have received from you; where without flattery I will affirme, that *this man who hath beene diſcribed unto you, for ſo vaine-glorious a perſon, who diſpiſeth times paſt, who mocketh the moderne, and prejudicateth the future; hath found out divers things in your workes well pleaſing unto him, ſo as if my approbation

approbation be at this preſent of any weight, with you, you may for your owne aduantage, add this *Encomion* to that of *Lipſius* and *Montagnie*, and boldly affirme you have this aduantage over Kings and Emperours, that the taſtes of two different ages have agreed in your favour. Since you were firſt commended, the face of *Chriſtendome* hath changed ten times: Neither our manners, attire, or Court, are cogniſible to what you have ſeen them. Men have made new lawes, yea, and the vertues of our forefathers age, are eſteemed the vices of ours: yet ſhal it appear, how amidſt ſo many changes and ſtrange revolutions, you have brought even to our times one and the ſame reputation; & that your beauty (I ſpeak of what enamoreth the *Capucins* Friars, and old Philoſophers) hath not left you, with your youth. I ſhall in mine owne regard be very glad, the world ſhould take notice how much I honour Vertue, by what name ſoever it paſſeth, and vnder what ſhape ſoever it is ſhrowded: & I eſteeme my party ſtronger by the halfe, then it hath been, ſince you

have vouchſafed to enter thereinto. But if without offending againſt Grammaticall rules, and thoſe of *Decorum*: I durſt take you for my ſecond, I aſſure my ſelfe if wee were to denounce war againſt theſe petty Authors, who are ingendred by errour, and diſcloſed out of the corruption of this age, you ſhould not have over many in taking halfe a dozen of them to taske for your part. At the leaſt, you would put thoſe Peſants to ſilence, who brag they have taught mee to ſpeake Yet will I tell you, before I proceed any further, and to the end they may know as much (if you pleaſe) that my Mother is not reſolued to give this for granted, and how if there be any glory to be gotten in ſo poore an exploit, ſhee is determined to diſpute the matter againſt all theſe book-makers. I have ever been hitherto of opinion, that in what concerneth the choice of words, I ought to ſuffer my ſelfe to be governed by the common acceptation thereof, without adhering to any one mans ſingle example, and that inſtead of acknowledging the authority of any particular,

lar, I am to follow the publique consent. But howsoever, it is not the praise of a great Orator to speake our Language well, but rather the marke of a true *French-man*; Nor do I pretend applause from any, for not being borne in *Holland*, or *Germany*. It is true, I attribute much to Elocution, and know that high things stand in need of the helpe of words, & that after those have been rightly conceived, they are as happily to be expressed. It only angers me, that out of the poorest part of *Rhetorick* received among the ancients, they will needs extract all ours. And that to please meane spirits, it is fitting (as they thinke) our workes should resemble those sacrifices, whereout they take the heart, and where, of all the head, nothing is left save onely the tongue. I would make answer to the other aduertisements you did me the honour to give me, if they had not relation to a matter I reserue my selfe fully to treat of in L. being a worke I am in hand with, and which I hope shortly to present unto you at *Paris*. There it shall be, where I will make it appeare unto you, that reason

cannot have an eaſier taske, then to perſwade a ſpirit of the like making mine is, and that *I* equally love the truth, whether *I* receive it from any other, or that *I* find it my ſelfe.

The 3 of *Auguſt* 1624. BALZAC.

To Mounſieur Berniere, Preſident in the *Parliament of* Roan.

LETTER XIII.

THe meane Compliment *I* am to offer you, is the firſt effect of the fuming Drinkes *I* have received from you. I have no meanes to find out my right ſences to entertaine you; they are loſt in your excellent liquors, and *I* had need be more valiant then *I* am, to defend my ſelfe againſt *Spaine* and *Normandy*, with their vnited forces: I verily thinke, that what ſhould have been drunke at *Berniere* betwixt this and *Eaſter*, is overflowne in my Chamber: *If* my friends come not to my ayd, *I* am in danger to ſuffer ſhipwracke, or not to become

come ſober againe till next yeare: yet will you needs have me in this plight wherein I am, to act a ſober mans part; and my ſoule to execute thoſe functions you have ſuſpended. *It* is impoſſible, not being my ſelfe, I ſhould ſpeak my ordinary Language; *I* cannot give you two words of thanks without taking one for another; and my head is ſo full of your Spaniſh Wine, and *Normandy* Cider, that my wits give place; *I* will therfore content my ſelfe, to aſſure you with this ſmall portion of ſence yet left mee, that ſuppoſing your Friendſhip produced nothing, and were as barren as it is fruitfull, I would ſue for it out of a more noble conſideration, then that of particular intereſt, and would alſo teſtifie unto you, that it is your owne ſelfe that I love, and not your fortunes: Be eeve, I beſeech you, the trueſt of all men; you gained my heart the firſt time *I* had the honour to ſee you: *I* then gave my ſe fe wholy as yours, and ſaid within my ſelfe, what I have often ſince reiterated, that you being rich enough to purchaſe a Soveraignty beyond the *Alpes*, if

that ſhould ever happen, I eſteemed you a ſufficient worthy perſon, to deſerue to haue mee liue vnder your Regency, & that I was.

At *Paris* the 5 of *March*, 1627.

Your moſt humble ſeruant and Subject,

BALZAC.

To Mounſieur de Voiture.

LETTER XIIII.

THough the halfe of *France* divide us, yet are you as preſent to my ſpirit, as the obiects I ſee, and you haue part in all my thoughts and dreames. Riuers, Plaines, and Townes may well oppoſe themſelues to my content: they cannot hinder my memory from taking entertainment with you, or from the frequent taſte of thoſe excellent Diſcourſes wherwith you haue graced me, till I be ſo happy as again to hear you. Though you ſhould grow proud, yet muſt I confeſſe, I conceiue not any thing either great or ſublime, ſaue only thoſe *Seeds* you haue ſcattered in my *Soule*; and that your company, which at firſt, was right

pleaſing

pleasing, is now become absolutely necessary for me: You may therfore well think it is not willingly I leave you thus long in your Mistresses hands, or that I suffer her to enjoy my goods, without giving me account: Every moment she obligeth you to allow her, are so many usurpations she makes upon me; all you whisper unto her, are secrets you conceale from me; and to have your conuersation in mine absence, is to inrich her self by my losses. But ther is no reason I should malice so faire a Rivall, in that both of you are happy; or that I frame mine afflictions upon your mutuall contents; provided (at my comming) I finde foure moneths absence not to have blotted mee out of your remembrance, and that Love hath there reserued some place for friendship, I shall stil have for mine aduantage the time passing to attend the houre assigned; and you will come to comfort mee sometimes, concerning the miseries of this Age, and the injustice of men. In the interim, in the place where now I am, as I have but slender joyes, so have I not any great discon-

diſcontents: I am in equall diſtance remooved from diſ-favour and good fortune, and that unconſtant Goddeſſe, who is ever imploied in depopulating Cities, and ſubuerting States, hath no leaſure to worke miſchiefe in meane places. I ſee Shepheardeſſes who can onely ſay, *yea* and *nay*, and who are too groſſe witted to be deceived by underſtanding perſons; yet is painting as little known among them as Eloquence; and becauſe I am their Maiſter, they would ſuffer me to ſhew them, if I ſo pleaſed, how ſmal a diſtanc there is between power and tyranny: inſtead of the fine words and quaint diſcourſes wherein your Ladies abound, there iſſues from their mouths a pure and innocent breath, which incorporates it ſelf with their kiſſes, and gives them a taſte, you ordinarily find not among thoſe of the Court. Suppoſing therefore you make not any better choice there, then I happen on here by chance, I make over particular profeſſion, to relye on your judgement, and of being

The 7. *October*, 1625. Your moſt humble ſeruant BALZAC.

To

To Mounſieur de Vaugelas.

Letter XV.

THe good opinion you have of me, makes up more than halfe my merit, and you herein reſemble the Poets *Epicts*, who out of ſmall truths frame incredible fictions; howſoever, if you loved me not, but according to the rigour of Law and reaſon, I ſhould much feare to bee but of indifferent eſteeme with you. It is then much better for me, the affection you beare me, appeare rather a paſſion than a vertue. Extremities in all other things are reproveable, in this laudable; and as certaine Rivers are never ſo uſefull as when they overflow: ſo hath Friendſhip nothing more excellent in it than exceſſe, and doth rather offend in her moderation, than in her violence. Continue therefore in obſerving neither rule, nor meaſure, in the favours you afford me, and to the end I may be lawfully ingrateſull, being infinitely obliged, leave me not ſo much as words wherewith to thanke you. Truely, your laſt *Letters* have taken from me all the termes I ſhould imploy in this occaſion, and inſtead of the good offices I inceſſantly receive from you, it ſeemes you will onely have new importunities

in payment. Since it is thus, feare not my niceneſſe, or that in matters of great conſequence, I make not uſe of your affection, & in fleight ones I abuſe it not; henceforward it is requiſite, you recover all my Law-ſuits, compoſe all my quarrels, and correct all my errours: For to undertake to cure all my diſeaſes, I ſuppoſe you would not, in prejudice of *Monſieur de Lorime*. It ſhall therefore ſuffice, you will be pleaſed to let him at this paſſage reade how I require my life at his hands; and if the onely obeying him, will preſerve me, I will place his precepts immediately after Gods Commandements. There is no receite diſtaſtefull, if his eloquence afford the preparative, or paine unaſſwaged by his words, before it be expelled by his Art: Remoteſt cauſes are as viſible to him, as the moſt ordinary effects; as if Nature ſhould diſcover herſelfe naked unto him, he could not thereby receive any further communion of her ſecrets, than he hath acquired by former experience. Let him therefore beſtow better nights on me, than thoſe I have had this five yeares, wherein I have had no ſleep; intreate him to make peace betweene my *Liver* and *Stomacke*, and to compoſe this civill War, which diſturbes the whole inſide of my body, if he de-

deſire

desire I should no longer live, but for his glory; & to perswade the world, he is nothing indebted to those *Arabian* Princes, who practised *Physicke*; or to the gods themselves, who invented it. Truely, if meere Humanists, whom divers of his profession have sometime scorned, seeme of sleight consideration with him; or if he be not contented with a civill acknowledgement, I am ready to call him my preserver, and to erect Altars, and offer sacrifice unto him. Yea, to compasse this, I will quit the better part of what I implore; I desire not, hee should cure me; It is sufficient hee hinder me from dying, and that hee cause my diseases and plaints to endure some threescore yeeres. I would likewise know (if you please) what his good Cozen doth, that Citizen of all Common-wealths, that man who is no more a stranger in *Persia*, than in *France*, and whose knowledge hath the same extent, as hath all the *Turkish* Empire, and all the ancient *Roman* Monarchy. I have at the least three hundred questions to aske him, and a whole Volumne of doubts to propose unto him; I expect at our first meeting, to resolve with him upon the affaires of former ages, and concerning the different opinions of *Baronius* and *Genebrard* on the one

side, and of *Escales* and *Casaubon* on the other. I am in the meane time resolved to passe ten or twelve daies with *Monsieur de Racan*, to the end to see him in that time worke miracles, and write things which God must necessarily reveale unto him. Truely Conquerours have no greater advantage over Masters of Fence, than hee hath over Doctours; and hee is at this day one of the great workmanships of Nature. If all wits were like his, there would be a great deale of time lost at Schoole; Universities would become the most unprofitable parts of the Common-wealth; and *Latine* as well as *Millain* Parchment, with other forraigne Merchandises, would bee rather markes of our vanity, than any effects of our necessitie.

The 10. of *October* 1625.

To Monsieur de Racan.

Letter XII.

VVEre my health better than it is, yet the youthfulnesse of the season we are entring into, and which I hoped to prevent, makes

makes mee over apprehensive, to stirre out of my Chamber, or to hazzard my selfe in a long voyage? A Sunne-lesse day, or one night in a bad Host-house, were sufficient to finish the worke of my death; and in the state wherein I am, I should much sooner arrive in the next world, than at *Chastellerant*. I must therefore intreate you to hold me excused, if I keepe not promise with you, for if I take some longer time to make provision of strength to prepare my selfe for so hardy an enterprize. At our returne from Court, weare to come to your delicate House, and to see the places where the Muses have appeared unto you, and dictated the Verses we have so much admired. Those wherewith you honoured me, doe over-much engage mee, to leave my judgement at liberty; I will onely content my selfe, to protest that you were never so very a Poet, as when you spake of me; and that you have Art enough to invent new Fables, as incredible as ancient fictions: it seemes Divinity cost you nothing, and because your Predecessors have furnished heaven with all sorts of people, and since Astrologers have there placed monsters, you suppose it may be likewise lawfull for you, at least, to get entrance there for some of your friends. You

may doe Sir, what you please; nor have I any cause to blame the height of your affection, since I hold he loves not sufficiently, who loves not excessively. It will only be the good wits of our Age who will not pardon you; and will take it impatiently, to see my name in your Verses with as great Splendour and Pompe as that of *Artemisa* and *Tdalia*. But as you implore not other-mens passions either in matter of hate or love; so I suppose you make lesse use of their eyes in judging the truth of things. In this case, I am sufficiently confident of my *Rhetoricke*, to assure my selfe I shall at all times perswade you, that *I* am more estimable than mine Enemies: and that they have no other advantage over me, who am sicke, but onely health, if they enjoy it. Besides, you need not make any Apology, in excuse of your tediousnesse: I well perceive by the excellency of your labours, the time you have therein imployed, and know that perfection is not presently to be attained. A Carver may easily in short time finish divers *Statues* of Clay, or Plaster; but these are but for a daies use, or to serve as Ornaments at a Cities triumph, not to continue many Kings raignes: Those who carve in Brasse or Marble must old upon their

Workes;

Workes; and doubtlesse, matters ever to endure, are long to be meditated: if my *Megreme* would permit me, I could say more unto you, but all I can obtaine of it, is to signe this *Letter*, and to assure you, that I am perfectly

Your most humble and affectioned servant,

The 20 of *November*, 1625. BALZAC.

To the Abbot of S^t. Cyran.

Letter XVII.

SInce you desire to see in what *Style* I begun to Write; and how sufficient a fellow I was at nineteene: I here lend you my errours of that Age, and the first faults I committed: it were much better to condemne their memory, than to fall into them afresh, by renewing them in this place. But you will bee absolutely obeyed, and I have no resistance against your force: See here then the remainder of many things now lost, and what I have saved from ship-wracke, being neither valuable to the Diamonds, or lumpes of Ambergreece, the Sea hath lately cast upon the Coast of *Bayonne*.

I advise you for your honours sake, not to re-

fresh

freſh the memory of what is paſt, nor to ſeeke for examples of your fidelity in our Civill wars, ſince you have not therein conſerved it. You may hereupon ſay what you pleaſe, and try (if you can) to make things ſeeme to us contrary to what they are; yet am I well aſſured, you were engaged in a faction, wherein you have not beene uſefull to the King, no, nor where you could ſerve him as an honeſt man ought; ſo as if you deſire I ſhould (to doe you a favour) forget things paſt; or if you will alledge that the tranquillity we now enjoy, and the good order uſed in maunaging publique affaires, were the effects of your prudent conduct; beſides, that this glory is not abſolutely due unto you, and there remaining others who ſuppoſe they have a large ſhare therein as your ſelfe; you muſt not take it ill, if I freely tell you, there is not any thing therein worthy of admiration. You entred upon the State-government in a peaceable time, you therein found all things ſo well diſpoſed, as they ſeemed of themſelves to worke the wiſhed effects; and the moſt of the *French* ſo inclined to ſubjection, as it was no hard matter to bring them to due obedience. And herein you are neceſſarily to confeſſe you owe much to CCC,

and

and that he passed the last yeeres of his life for your instructions, as he since then, died for the generall good of this Kingdome. If there hath beene any obstacle to remove, which at this present may be troublesome unto you, hee hath before his death rid his hands thereof, with as much good fortune as resolution. If it may be esteemed a benefit, to understand the nature of the people, thereby to deale with them according to their humours, hee hath made it appeare unto you, there was not any thing above his patience; since without resentment, he was able to suffer the losse of his liberty; and if so it were, that he was forced to make use of some violent act, which nevertheless was necessary; neither hatred, nor envy, have ever beene of power to hinder his undertakings. In a word, he hath tamed the most stubborne spirits, hee hath left the parties who most perplexed this poore Kingdome, either absolutely ruined, or so weakned, as they are utterly unable to rise againe. He hath accustomed all men to patience, and hath performed so strange things, as wee now finde not any thing extraordinary; and (what I most esteeme) he hath made the world see, how great things the Kings authority was

able to doe, though sometimes hee did this for the establishing his owne. I therefore doe not at all now wonder, if having found affaires disposed to receive such impressions, as you pleased to put upon them, you have hitherto caused them to fall out indifferently well, or if you have not as yet committed any considerable errours in the managing of State-affaires, as not having any matter of difficulty to overcome, you have onely herein suffered your selfe to be guided by common and ordinary presidents. But what is all this? that your indeavours should deserve to be preferred before all those services that D. and P. with their Predecessours have performed. Had you any imagination, when you spake so high termes, you could cause us believe so great improbabilities, or had you so poore an opinion of all mens judgements, as to suppose wee more valued your feares and continuall distrusts, than so many generous actions, performed by the in the eye of all Christendome, for the glory and reputation of this Crowne? I will not touch upon the merits of the living, least you should impute that unto defect of complacency, or some particular affection, which is the onely

interest of truth exacteth of me. I onely require justice for the dead, whom you have dared to wrong in the Kings presence, against all rules of piety, obliging you to respect their memory. Doubt not, but that they are yet sensible of things in this world, and that amidst the glory and contentments they possesse, their care to live in the good odour of men, doth yet continue: You may therefore well imagine, they have just cause to thinke, those lives they have lost in their Princes service, and for the defence of their Countrey, had beene ill imployed, and might justly complaine of our ingratitude, should we suffer before our eyes their reputations to be questioned, without testifying any distaste. In vaine had they triumphed over the most beautifull parts of the earth, and carried their victorious Armes where the name of *France* was not yet arrived. To small purpose had they recluded the power of strangers, wherein the limits *nature* prescribed unto them. In vaine likewise, even in our memory had they conserved *State* and *Religion*, when those of your faction did diversly labour the ruine of both; should you now be suffered to enter in-

to comparison with them; or as though the possession of that glory wherein they alwaies remained, were unjustly controverted in their case. But the mischiefe herein is, that we have only right on our side, and that all things are so averse unto us, as it will be very hard to cause reason to be so much as regarded, because it favours us; so as I get nothing by disputing with a man who is above *Lawes*, and in whose behalfe, the King hath received so advantagious impressions, as he may securely exercise his passions, under pretext of his authority, and confound his particular enmities together with the interest of the *Common-wealth*. I should be very loath to say you are growne to such extremities, or that out of vanity and presumption, two imperfections purely humane, you should so suddenly steepe in *cruelty & tyranny*, two Diabolicall *errours*. Nevertheless, if having great power in the Kings breast, (as indeed you may doe much) you cause a generall diffidence therein of all things, and endeavour to bring his best servants into suspition with him, thereby to make them unusefull: if you intend by imaginary *jealousies* to divert his inclination from that goodnesse wherein at all

times it hath had an extraordinary propenſion; or if you hinder him from the free uſe of his naturall *debonarity* toward her, who brought him into this World. Doe you not thinke men will beginne to ſay, it is not vanity alone hath ſpoyled you? and that it will not be generally wiſhed, that the *maximes* you make uſe of, were ſomewhat more *Chriſtian*, and leſſe contrary to *Gods Commandements*? I know we have a *Prince* of ſuch perfection, as Heaven it ſelfe cannot without miracle make further addition, than experience. So timely a wiſe man, hath ſcarce ever beene; all his inclinations doe wholy aime at good, and *vertue* is to him ſo naturall, as I verily believe hee would be much troubled to doe ill. But you are not ignorant that one cannot give poyſon to any man ſo eaſily, as to him who in taking it, ſuppoſeth he receiveth wholſome Phyſicke, and that ill counſels have never ſo great power over our ſpirits, as when wee embrace them without diſtruſt. Surely the uttermoſt of evils is that, whereof wee have neither knowledge nor apprehenſion; nor is there any fault more dangerous, than when we make vſe of reaſon it ſelfe in our errours. I have no purpoſe to offend any with my diſcourſe, and

doe intreat you to believe, I thinke it very well you make use of all meanes, you suppose, may conduce to the causing the Kings authority to become more awfull to all men, and publique peace further confirmed. These are two so delicate matters, as they cannot be touched without danger, nor conserved with over-much care. Yet must you pardon mee, if I say you are to be very circumspect, lest in thinking to strengthen this authority, you abate it not to the prejudice of your owne Conscience, and you are withall to consider, that *peace* cannot be of any long continuance, if it bee not pleasing to God, who hath never suffered without resentment, that the Lawes of Nature should be violated. Those Lawes the *Barbarians* themselves allow of, have ever beene established either by force, or necessity, as others are. The first thing wee can doe, is to follow them, and the obedience wee yeeld them, can neither be milder, nor more safe. They are not engraven upon Marble, but are borne with us; they are not peculiar to one people or Country, but are common to all men. They have not ordained any punishment for those who will not observe them, for what is more profitable, than

could

could be found so much their owne enemies, as to bee inclined to such extremities. To conclude, they were not made for the meane and vulgar people onely, but for all the world: and those are the more strictly thereto obliged, who owe most to their extraction. If this be true (as you cannot but know) should not Heaven be injured? things both *divine* and *morall*, should they not bee openly despised, would not Nature her selfe cry vengeance against you should you by your crafts and disguisements animate a young Prince against that person, who of all the world, ought to bee most deare unto him, and deface out of his Royall soule by your servile feares (ill founded) his first and most innocent affections? I will not believe for mine owne content, and the honour of our age, that this mischiefe can happen; but I am much perplexed to know who it is, that causeth all honest men to sigh, who hindreth us the perfect feeling of that felicity *peace* affords, and which compassionateth even strangers, who are least interested in our affaires. Will you have so savage a soule, as to dread the fairest thing the world affordeth? or can you bee so pusillanimous, as to have any

timorous

timorous reflection upon an afflicted person? Can you imagine goodnesse it selfe should doe hurt, or that the Court cannot without danger behold what it hath heretofore seene with so great contentment? For my part, if this be thus, I finde no difference betweene a lost estate, and one conserving it selfe in this sort; and it must needs bee, those miseries you apprehend, are very violent, if they exceed your remedies. Alas! if wee have forgotten wee are Christians, shall we not at least remember wee are men? if we be almost insensible, even to brutality, shall wee not yet afford something to appearance? Bee satisfied in being in estimation and favour with the King: Governe alone, (if you can) all his affaires; administer *Iustice* without any assistants; take all his authority into your owne hands; yet suffer his mother to see him, give way that hee refuse her not a favour, which he cannot hinder, even his very enemies, sometimes from enjoying. Afford, since it is in your power, this favour to all *France*; appease in fine those publicke complaints ready to rise against you, and slackning some part of your rigorous conduct, addresse only points, deficient in the delicacy of this

Kings

Kings reigne. If you can procure so pious a thing, and so pleasing to *God* and *Man*; this great reputation of *Honesty* you have shrewdly hazarded, will returne with more glitter, and luster than ever it had; we will not believe our owne eyes, if they shew us any thing opposite thereunto: Wee will suppose it is some other who had a desire to out-strip the *D.* and *P.* and how there is not any appearance, that a man in whom age ought to finish, what the study of *wisedome* had haply left unperfect, should still be subject to enter into errours. But if on the other side, you goe on in abusing our good Kings facility, and unprofitably perplex his spirits with perpetuall distrusts, if you disguise all things unto him, on purpose to cause him to perceive nothing, but what you please, nor to take notice of ill, being hidden under the appearance of its contrary; perswade not your selfe, that *God* will long suffer *Truth* to bee unknowne. Doe not thinke, but things will shortly returne to the same termes wherein *Nature* placed them; or that the *King* having once discovered the bad designes of his Favourites, will not easily be induced once againe to expose the whole world, by a second example

 of

of his *Iustice*, and to satisfie his peoples complaints, by abandoning them to publique vengeance. Then will you over-late reflect upon this worlds vanity: you will then consider, that when wee esteemed you happy, you were mounted to a place from whence there is not any, who have not fallen, and how *Fortune*, envious of your felicity, drew you from that sweet and peaceable life, wherein you were entred, fearing lest thereby you might conserve your *Vertue*, or therein avoide your ruine.

To Mounsieur Malherbe.

Letter Xviii.

After I have told you how deare the testimonies I received from your remembrance, are unto mee; I can doe no lesse than thanke you for the good *Iustice* you affoorded me. If the like *Integrity* were to be found among those, who have the life and fortunes of men in their hands, I should take pleasure in pleading, and by the same reason, Lawes punish offenders, I might hope to be rewarded. It may be I flatter my selfe, but I suppose my interest is

the

the same with all honest men, and that they can no longer live in security, since I am fallen upon, for the vertues I value in them. Surely if the World suffer ill tongues to touch upon my labours, it is very probable, they will not spare other mens; and that hereafter there will not bee any thing so excellent, which shall not bee hated, nor so holy, some *Lysander* will not violate. These ill examples therefore are not to be suffered, nor is it to be tolerated, that one particular person forsake publique beliefe, to relie upon his owne peculiar sense: and should this disorder continue, Artificers and Farmers would (at length) prove reformers of State. I pretend not hereby to lessen the favour I received from you: But on the contrary, I am so easie to oblige, as I suppose my friends give me all, whatsoever they take not from mee; you will yet avouch thus much, that supporting my side, you doe in some sort fight in your owne defence: For if to day they say, my Style is not good, to morrow they will maintaine your Rythms to be naught. But it is now time, after I have thanked you, that I wrangle with you, and complaine for having beene injured in the person of *Monsieur de Racan*, whom

you taxe for a disease, whereof I have beene dead this ten yeeres. I doubt not, but that part of us whereby we are men, as well as by Reason, hath heretofore acquired you Honour; and that our History ought to yeeld a glorious testimony of your fore-passed Vertues in that kinde: But since you can no longer bee happy therein, but by memory; and that your Courage will now stand in need of your Sonnes assistance; me thinkes, it is unseemely for you to scoffe at our weaknesse; for howsoever in accusing us, for not having continued young so long as your selfe, you can onely taxe us for arriving at the Haven sooner than you have done. There is none but *M. F.* who may boldly laugh at the debility of others, and make jests at our charge; but hee hath reason so to doe, since his merit herein is generally acknowledged; as being little lesse valiant in those sports than that ancient Heroes, who subdued monsters, and in one night was fifty times Sonne in law to one of his Hostes. I infinitely esteeme the eminent qualities wherewith he is adorned, and finde nothing in him which is not perfectly pleasing. But when I consider, that he is capable to

cause

cause us to be despised by a whole sexe, and to make us ridiculous to the most beautifull part of the World, I have great contestation within my selfe, to forbeare to wish him ill; and what part soever I take, touching the glory all men allow him, yet doth it not a little anger me, that my Eloquence is not so masculine as his.

The 15. of *August.* 1625.

To Mounsieur de Vaugelas.

Letter XIX.

WEre it not for the *Letter* you wrote me, I should have stood in need of all my Philolophy to comfort my selfe for the losse I have received. But since you have sent mee the counterfeit of that divine company I left at *Paris*, having thereby something, representing my forepassed good fortune; take it not ill, I begin to have lesse apprehension, than formerly I had, of the discomfort I suffer in being removed from you; or if I say, you have caused your absence to become thereby the lesse irksome unto mee, which otherwise would have proved insupportable. *Lucidor* doth over-much oblige me in retaining me in his memory, and

in deſiring my company in his inchanted *Pallace*. I beſeech you to tell him, I ſhall never forget the happy day wee there ſpent, and that I cannot believe, there is more excellent Structure even in the *Romane* Kingdome, though builded by the very hands of *Taſſo*, or *Arioſto*: in ſadneſſe, my thoughts ſtayed there, when I parted thence, I ſtill walke in his Allies, I wander in his Woods, and ſlumber upon the banks of the Fairies Fountaine, whereof I need onely drinke a drop to turne Poet: That infinity of different beauties diſcovering themſelves to our eyes, at the opening of the gates, cauſed me inſtantly to hate *Rome*, *Paris*, and all Cities; and I tearmed the Duke of *Venice* miſerable, in that hee is condemned never to remove from the place where he is, and conſequently never to ſee what I there beheld. The Foore-poſt, who is to carry this Letter, doth much preſſe my diſpatch, telling me, he ſhall hazzard, to remaine ſtill in this place, if I make it any longer. This is equally my miſery, and your good fortune; for as I am conſtrained to deprive my ſelfe of the contentment to entertaine time with you, ſo will this free you from divers impertinent ſpeeches, wherewith

hap-

happily I should otherwise have importuned you.

The 4. of *August* 1625.

To the same.

Letter XX.

I Can no longer live without receiving newes from you, and understanding from your selfe, the good successe of your voyage. My Brother writ unto mee, they have done you some kinde of justice, wherewith you were reasonably well pleased; but if this content be not absolute, I am resolved not to rejoyce, and I doe already condemne the State, and all those who governe it. It is a shame to see the bounties of Princes in the hands of such persons who can neither bee usefull nor pleasing unto them; and that honest men must still satisfie themselves with the onely testimony of a good conscience, and in the content they receive in well-doing: For my part, I will not complaine of *Fortune*, provided, you have occasion to commend her. Now if the Ministers of State understood my secret, and that for satisfying of two, it were onely necessary to oblige one;

by

by acquitting themselves of what they ow you, they might easily spare what they have promised me. Wee have newly received tidings of the Defeate given to the Enemies navall Army; but having lost one of my neere friends in that Conflict, I cannot forbeare to be a bad *Frenchman* till to morrow, and to grieve for the Victory, whereat all others rejoyce: Besides, I being of a profession onely exercised in private, and repose; I assure you the report of Canons begins to trouble me; for of all Warres, those of *Germany* please me best, in that I am thirty daies journeys off: Our Doctours say no lesse than I doe: the most zealous among them, longingly expect a more quiet season, fearing the ruine of the adverse part, for the interest of their Arguments and Scholler-ship: and in very truth, I cannot conceive what they should doe with their controversies, were there no longer any against whom they could contend. I write you this from the banke of the most beautifull River of the World, but being so farre from you, I taste all pleasures imperfectly; and were my Kinsman revived, not seeing you, there would still remaine a kinde of sadnesse upon mee, which nothing but your

presence

presence is able to ease. Without playing the Poet; I can assure you, *I* have taught your name to all the Rockes in my wildernesse: and it is written upon the Bankes of all our trees: but you are no way obliged unto mee, in that *I* love you extraordinarily. It is an action independent on my will or free election, it being at this present as necessary for me, as all other things are, without which *I* cannot subsist: And it is requisite, *I* suffer my selfe to bee transported by the force of my inclination, which another would call his *Destiny*. Be therefore when you please, mine enemy; you are assured, *I* shall never be but,

Your most humble and most faithfull servant,

The 21 of *September*, 1625.

BALZAC.

To the same.

Letter XXI.

A Lame Foot-man would have made more haste than the Messenger did, who delive-

red me your two *Letters*, fifteene daies after the latter of them was written; Yet notwithstanding was hee very welcome, and had it beene *Lysander* himselfe, bringing newes from you, he had beene inviolable to all my Lackies, and I had received him as my friend. Truely, there is not any discontent which is not lost, in the joy I receive to bee beloved by you, and if the small displeasure they have done me, were of power to offend mee; I should in your favours finde the remedy others seeke for in revenge. I have as unmovedly read the *Satyre* made against me, as I writ this *Letter*; and have onely accused my bad fortune, which hath at all times chosen the most infamous of all men for mine enemies; you cannot imagine how much I am ashamed of this unlucky accident, and of the wrong I suppose I receive, when at any time they give me the advantage, in a comparison wherein *Lysander* cannot enter without having the better of it. Yet *Sir*, I am resolved to have patience, provided, the Warre you raise against me be onely feigned, and that you speake not seriously; for surely I would burne all my papers, were they culpable of one

single

single word displeasing unto you; and my thoughts should bee farre different from my intention, had *I* done any thing disgustfull unto you; howsoever, *I* crave pardon for the fault whereof you accuse me, though *I* suppose *I* have not done you any so ill offices to faire Ladies, as it seemes you would perswade mee: On the contrary, if my testimony be seconded by their ascents, there will not be hereafter any among them, who will not looke upon you, as at one of their chiefest felicities; and who will not sell all her Pearles to purchase one of your Nights. Queenes will come from the remotest parts of the World, to taste the pleasure of your conversation; and you shall bee the third after *Salomon* and *Alexander*, who shall cause them to come at the report of your Vertue. As for devout persons, *I* doe not thinke they will rank *Health* & *Strength* in the number of *Vices*? for by that reason they should hold all those for *Saints*, whom the Courts of *Parliaments* have declared as impotent, and so fill *Heaven* with sicke folkes. To say truth, *I* cannot deny, but *I* have given the *Alarum* to Married men, and *I* must say, your visits will be suspi-

cious to thoſe who know you not: But when they ſhall underſtand what *I* intend to publiſh in all places, that you had rather die than violate, with ſo much as one ſingle thought, the lawes of true *Friendſhip*, and that your fidelity is irreproveable: In ſtead of avoiding you, as an object of ſcandall, they will propound you to their Wives, as an example of *Continency*. *I* could alledge divers other things for my *Iuſtification*, but if you thinke *I* have beene faulty, *I* will not preſume to imagine *I* am innocent; and rather than contradict you, *I* will ſigne the decree of my *Death* with mine owne hand.

The 10 of *October*, 1625.

To the ſame.

Letter XXII.

THere is no other meanes to exceede the height of what you have written, nor to anſwere the civilities of your *Letter*, but onely by rendring you all your owne words. *I* know not

not your meaning: but to take the most unprofitable of your Friends, for your benefactour, and to thanke me for the ill *I* doe you, is no lesse than strangely to abuse the propriety of words, especially for a man so perfectly acquainted with our language, as your selfe; or questionlesse it must needs be, you suffer my persecutions with the like patience, as good men receive those afflictions God laies upon them. For, as losses and diseases are presents and favours in tearmes of Devotion; so doe you bestow pompous names upon poore matters, and you make your selfe believe, you shall draw some advantage out of my Amity, though in truth, you extract nothing thence but charge; nor doth it produce any better effects, than thornes: And upon the matter, what else are the paines and affaires, *I* perpetually put upon you; or what difference is there betweene the hatred of an enemy, and so troublesome an affection as mine? *It* is *I* who disturbe your rest, who usurpe your liberty, who will not suffer you to have any leasure, though that be the true possession of the Wise. *It* is no want of good-will in me, that *I* change not all your

kindnesse into choller, and make not a pleader and wrangler of the best tempered spirit Philosophy ever received from Nature; I lay Ambushes for you at *Paris*, at *Fontainebleau*, and at S^t. *Germaines*: Yea, should you thinke to hide your selfe at the worlds end, to avoide importunities, I would undertake the voyage of *Magellan*, to seeke you out there: yet are you well pleased with all this, and I receive thankes instead of expecting ill words. The care you have to oblige mee, exceeds all I can desire: Good offices come thicke upon mee; when they proceede from your side; and they are actions it seemes you are pleased to convert into habitudes. Without entring into infinities, doe I not of recent memory owe to your testimony, all the good opinion your excellent friend can have of mee? and if hee imagine I am worthy any estimation, is it not you who sets a value upon my defects, and who have assisted mee in deceiving him? But in what sort soever you have procured mee these favours, bee it that therein you have either committed theft, or made an acquisition, I am still right happy to bee be-

loved

loved by a man, who hath the reputation not to affect ill things, and to please whom, it is as much as to bee reckoned in the number of honest men. The day before I parted from Court, I had the leasure to observe him at *Mounsieur* the Marshall of *Schambergs* house; but I assure you, *I* could spie nothing of slender consideration, either in his words, or aspect; and though *I* have alwaies used to bee diffident of my first opinion; nor ever to judge without long deliberation, I have notwithstanding herein, sinned against my owne rules; and was not ashamed to say, that a wit of twenty yeeres had amazed mine. But the Sermon Bell rings, which calls and forceably drawes me from you; my contentment therefore must give place to my duty, which commands me to make an end, after I have required newes from you, concerning a woman, to whom I am extraordinarily and particularly obliged; of a woman *I* say, who is more worth than all our bookes, and in whose conversation there is sufficient to

make

make one an honest man, without either the helpe of *Greekes* or *Romans*: How old a Courtier soever you are, you understand not *French*, if you understand not *Madame de Desloges*.

On *Christmas* day, 1625.

To the same.

Letter XXiii.

I Hope very shortly to follow these few lines, and to come to Court you with as much assiduity and subjection, as though you were to be the founder of my fortunes. I have no other businesse at *Paris*, but this; though I frame many pretexts for that voyage, but I sweare seriously you are the onely cause. My melancholy is of late become so blacke, and my spirits are so beclouded, as I must of necessity see you, to dissipate them. It is to small purpose to speake well of me in the place where you are, they doe me

me no good though; this is as much as to caſt incenſe upon a dead body, and to ſtrow flowers upon his grave, but this is no reviving of him. *I* no longer receive any comfort in the newes you ſend me, and *I* am well aſſured my misfortune is conſtant, what alteration ſoever happen in the World: it remaineth then, that *I* ſeeke for my conſolation in your preſence, and poure forth all my complaints into your boſome; this *I* will doe at the firſt ſight of the Sun-beames, beſeeching you to believe, that as in the middeſt of felicity, *I* ſhould have neede of you to make me happy; ſo alſo having ſuch a friend as your ſelfe, *I* ſhall never eſteeme my ſelfe abſolutely miſerable.

The 20. of *November* 1625.

BALZAC.

Balzac his Letter to *Hydaſpe*.

Letter Xxiv.

I Doe farre more eſteeme the *Carthuſians* ſilence, than the *Eloquence* of ſuch Writers, and am perſwaded, (excepting in Church Service, and for the neceſſity of Commerce) the *Pope* and the King ſhould doe well to forbid them *Latine* and *French*; whereof they ſeeke to make two barbarous languages. *I* know well, that *French* ſpirits are ſworne Enemies to all ſorts of bondage, and that twelve hundred yeeres of Monarchy, hath not beene of power to make them loſe their liberty, it being as naturall to them as life it ſelfe. Whatſoever ugly face they frame to the *Inquiſition*, and how full of Tigers and Serpents ſoever they paint the ſame, yet doe *I* finde it right neceſſary in this Kingdome: For beſides that, it would cauſe (as in *Spaine* and *Italy*) even the wicked in ſome ſort, to reſemble the Vpright, and vice not at all to offend the publique Eye: it would beſides hinder

hinder fooles from filling the World with their baſtardly Bookes, and the faults of Schoole-maſters from being as frequent as thoſe are of Magiſtrates, and Generals of Armies. Truely, it is a ſhame there are Lawes againſt thoſe who counterfeit Coines and falſifie Merchandizes; yet that ſuch are freely permitted who corrupt Philoſophy and Eloquence, and who violate thoſe things, the Vulgar ought no more to meddle with, than with State-government, or Religious Myſteries. The late great Plague was of ſmall conſideration in comparison of this, which checkes all the World: and ſurely, if ſpeedy order be not taken, the multiplicity of our Authours, will make a Library as big as *Paris*, wherein there ſhall ſcarcely bee found one good word, or reaſonable conceit. Theſe bee the fruits ariſing out of inordinate idleneſſe, and the third ſcourge cauſed by Peace, ſent to afflict this poore Realme after Duels, and Law-ſuites. There are hardly any to be found, who are contented to keepe their faults and follies to themſelves, or to ſin in ſecret; but are alſo doting upon their

owne follies, as they deſire to engrave them in Marble and Braſſe, thereby to Eternize their memory, and to make them paſt retracting. Now to returne to the party of whom you particularly required my opinion, and who indeede is the firſt ſubject of this *Letter*: I muſt ingeniouſly confeſſe unto you, that next to *Beere* and *Phyſicke*, I never found any thing ſo diſtaſtefull as his workes: he wanteth (almoſt throughout) even naturall *Logicke*; yea, that part thereof which proveth men to bee reaſonable creatures. In three words hee ſpeakes foure bad ones, and as hee alwaies ſtraieth from the ſubject whereof hee treateth, ſo doth hee ordinarily talke in an unknowne language; though he intend to ſpeake French: Beſides, yee it ſelfe is not more cold than his conceits, and when hee deſires to bee facetious (as at every turne he faine would) hee had neede to bee in fee with his Reader, to make him laugh, as at Funeralls in *Paris*, weepers are uſually hired for money. There is no queſtion but truth were of farre more force, and diſarmed, then it

can

can bee with the assistance this simple Fellow would strive to afford her: Now supposing such men were ingaged in the right, without any treacherous designe, yet is it as much as to abandon GODS cause, to suffer it to bee supported by so weake and unworthy Pennes. The *Renegadoes* have not so much wronged Christianity, as those who have not valiantly defended themselves against the *Turkes*, and such who through defect of conduct and skill, though they wanted neither zeale, nor affection, suffer themselves to bee surprised by the same advantages, they otherwise might have had over their enemies. Truely, the Empire of the wicked doth much more maintaine it selfe by our pusillanimity, than by its owne power or forces; nor doth any thing cause Vertue to bee so badly followed, as doth the weake and unskilfull teaching and explanation thereof. It were therefore requisite, some wise man, who had beene in this Countrey, where there is continuall debate, and where there is never either peace or truce,

(called the Colledge of *Sarbon*;) and who beſides had the Art to make good things gratefull, and could bring matters to attonement by a ſweete hand; ſhould come to cleanſe the Court from thoſe opinions lately introduced, and cure Soules inſtead of wounding them with injuries. It was that great Cardinall who triumphed over all humane ſpirits, and whoſe memory ſhall ever bee ſacred; ſo long as there remaine any Altars, or that oblation is offered on Earth. It was I ſay the Cardinall of *Perron*, who was able to ſhew *Epicurus* himſelfe, ſomething more ſublime and tranſcendent than this life, and cauſe his fleſhly ſoule to bee capeable of the greateſt ſecrets of Chriſtian Religion. Though this man had a dignity equall in height to the greateſt Conquerours and Monarchs: Yet had hee (in what concerned Religion) an heart as humble as that of decrepit men and infants. How often hath hee (with thoſe two different qualities) impoſed ſilence upon all Philoſophy, and ſpoken of Divine matters, with as great perſpicuity

cuity as though hee had already beene in *Heaven*; or had seene the same divine verity wholy discovered, whereof here on earth, wee have onely a confused understanding, and imperfect knowledge. To tell you in plaine termes, but for the workes of this divine person, which I as highly esteeme as the victories of the late King his Master, and wherein I desire alwaies to leave mine eyes, when I am necessitated to give over reading; I had beene much troubled to retire my selfe from the tracing the Booke you sent me, since any mischiefe doth so easily catch hold of mee, when I come neere it, as I can hardly looke upon a beggar without taking the itch, and my imagination is so tender and delicate, as it is sensible, and afflicted at the sight of any base object; yet thankes be to God, and the Antidote I continually take, I am the better armed against the conspiracy you intended against mee: and have yet life in mee, after having beene under a fooles hands longer than I desired. But by what I can gather, hee is notwithstanding in good repute in the

place

place where you are, and likely enough to finde ſtore of ſuch as will follow him, in that he is head of an evill party. I can hereunto anſwere you nothing, ſave onely that betweene this place and the *Pyrenean* Mountaines, good wits doe ſometimes ſtray from common opinion, as from a thing too vulgar, and doe often take counterfeit vertues; yea, even thoſe who have not any reſemblance to the right; for perfect verities: But when I conſider, how there is ſcarce any kind of beaſt which hath not heretofore beene adored among *Idolaters*, nor any diſeaſe incident either to the body or minde of man, whereunto Antiquity hath not erected Temples: I doe not at all marvell, why divers men doe ſometimes eſteeme of thoſe, who are no way deſerving, or why ſimple people ſhould hold Scots in high reputation, ſince they have addreſſed incenſe to *Apes* and *Crocodiles*. The thing I moſt vexe at herein, is, that both your ſelfe and I, are in ſome ſort obliged to the *Authour* of the Booke you ſent me, and that I have received the beginnings of my ſtudies, and firſt tincture of *Learning* from

the

the laſt, and leaſt eſtimable of all men. For my part, I proteſt before all the world, I am not for all that guilty, either of the follies hee will fall into, or of any ſuch as he hath formerly committed: & that having had much adoe to purifie my underſtanding from the ordures of the Colledge, and to quit my ſelfe from perverſe ſtudies; I have now no other pretention, but to follow ſuch as can no way bee reproachable unto mee. Howſoever, I ſhould not reject *Chaſtity*, though my Nurſe had died of the *Poxe*; and it may ſometimes happen, that a bungling Maſon may lay ſome few ſtones in the building of the *Louvre*, or at the Queene-mothers Pallace.

Letter XXV.

THe *Letter* newly delivered unto me from you, is but three Moneths and an halfe old: it is an Age wherein men are yet young, yet ſome *Popes* have not reigned ſo long, and in the ſtate wherein the *Churches* affaires

have often ſtood. You might have written unto me at the beginning of one *Papacy*, and I had received yours at the end of another; howſoever, I can no way better imploy my patience, than in attending my good fortune; and as it was the uſe to be invited a yeare before hand to the *Sybarites* Feaſts, ſo is it fitting you make me long attend the moſt perfect content I enjoy in this world. *I* doubt not but *T. T.* ſeeketh all occaſions to doe me ill offices, and that my abſence affoordeth him much advantage to wrong me; but on the other ſide, *I* cannot thinke men will more readily beleeve mine enemies words, than mine owne actions; or that it is ſufficient onely to ſlander an honeſt man, to make him prefently wicked. *It* is true what he ſaith, that *I* am not very uſefull for *Adamantes* ſervice, *I* will at all times readily yeelde that quality to his Coach-horſes, & to the mules that carry his Coffers: Yet am *I* too well acquainted with the Generoſity of that *Signiour*, to thinke he doth more eſteeme the body, than the ſoule, or to ſuppoſe that a Farmer ſhould

be

be of higher consideration with him, than a man of worth. What confession of Faith soever *R.* makes, *I* will not imagine hee can ever be really altered; *I* had rather both for mine owne contentment and his honour beleeve, it is onely a voyage hee hath made into the Adversaries Countrey, to the end to bring us some newes, and to give us account of what passeth at *Charenton*: Surely, *I* suppose, I should not wrong him so much in holding him for a Spye among Enemies, as to call him a forsaker of his side, and a Fugitive from that Church, whereto hee hath at least this obligation, (if hee will confesse no other) that it is shee who made him a Christian. You may doe mee a courtesie, to make mee acquainted with the cause moving him to forsake us, and to goe from those Maximes hee hath so often preached unto me; *That a wise man dyes in the Religion of his Mother. That he never alters his opinion: That he never repents himselfe of his forepassed life therein: That all Novelties are to him suspicious.*

It is long since I knew, that no mans

cauſe can bee had in the hands of *Mounſieur d' Andilly*, and that he be-ters all he affects: he intereſſed himſelfe in my protection, the firſt day hee ſaw my workes; ſo as it is not any more my ſelfe whom he commends, but his owne judgement, which hee is bound to defend: Yet will I not deſiſt from being much obliged unto him: For I ſuppoſing one affords me a favour, when at any time he doth me juſtice, you may well thinke, I have right particular, and moſt tender ſenſibilities for thoſe courteſies I receive, but they are in ſpeciall regard with mee, when they come from a perſon of ſo high eſtimation in my thoughts as hee is, and of whom I ſhould ſtill have much to ſay, after I had related, how amidſt the corruption of this age, and in the authority Vice therein hath gained, he hath notwithſtanding the fortitude, to continue an upright man, and bluſheth not at Chriſtian vertues, nor vaunteth of Morall ones. I hope to ſee him within few daies, and to take poſſeſſion of ſome ſmall corner in his houſe at *Pompona*, which hee hath provided for me, there to breathe at mine eaſe,

and

and to let my ſpirits ſometimes at liberty. In the interim you muſt needes know, about what I buſie my ſelfe, and that I tell you, I entertaine a foole, in whom I finde all the Actours in a Comedy, and all ſorts of extravagancies incident to the ſpirit of man. After my bookes have buſied me all the morning, and that I am weary of their company, I ſpend ſome part of the afternoone with him, partly to divert my thoughts from ſerious things, which doe but nouriſh my *melancholy*. Ever ſince I came into this world, I have beene perpetually troubleſome to my ſelfe, I have found all the houres of my life tedious unto me; I have done nothing all day, but ſeeke for night. Wherefore if I deſire to bee merry, I muſt neceſſarily deceive my ſelfe, and my felicity is ſo dependent upon exterior things, that without *Painting*, *Muſicke*, and divers other divertiſments, how great a Muſer ſoever I am, I have not ſufficient wherewith to entertaine my ſelfe, or to bee pleaſed. Thinke not therefore, that either my foole, or my bookes are ſufficient to ſettle my contentment; nay rather, if you have any

care of mee, or if you deſire I ſhould have no leaſure to bee ſad, make mee partaker of all the newes hapning in the place where you are; let me ſee the whole Court by your eyes, cauſe me to aſſiſt at all Sermons by your eares, give mee account of the good and bad paſſages hapning this Winter, and that there part not a poſt, uncharged with a *Gazetto* of your ſtyle, as there ſhall not any go hence, who ſhall not bring you ſome viſion of my retiredneſſe.

There runnes a rumour in theſe parts, that *Mounſieur de Bondeville* is ſlaine, but ſince there are not many more hard archievements to bee wrought, than that, it is too great a death to bee believed upon the firſt report.

The 1. of *November*, 1625.

Letter Xxvi.

VVEre I not confined to my bed, I ſhould my ſelfe have ſollicited the buſineſſe I have recommended unto you; nor

nor should I have suffered you thus farre to oblige me in my absence. But since *I* cannot possibly part hence, and am here constrained to take ill rest, being farre more grievous unto me than agitation; I humbly beseech you, to suffer these lines to salute you in my stead, and to put you in remembrance of the request I made unto you. Sir, *I* am resolved not to be beholding to any but your self, for the happy successe whereof the goodnesse of our cause assureth us, and in case your integrity should be interessed, *I* would owe the whole to your favour: For besides, that you are borne perfectly generous, I doe not at all doubt, but the commerce you have with good Bookes, and particularly with *Seneca*, hath taught you the Art, *To doe good to all men*. But to the end the obligation I desire to owe you, may bee wholy mine owne, in stead of referring it to the study of Morality, to your bountifull inclination, or to the justice of my request; *I* will rather imagine, *I* shall bee the sole cause of this effect, and that you will act without any other assistance, out of the love

love you beare mee, who am paſſionately

Paris the 2. of *May*, 1627.

Your moſt humble and moſt faithfull ſervant, BALZAC.

Letter XXVII.

GXX. is reſolved to leave all worldly affaires in the ſtate hee found them, and theſe great cares which ſhould have extended themſelves over the moſt remote parts of *Chriſtendome*, have not as yet paſſed the limits of his houſe: He preſerves his old age, and prolongs his life by all the poſſible meanes he can imagine. But it is thought he will not long make his ſucceſſours attend, and that his death will be the firſt newes in the *Gazetto*. *Phyſitians & Aſtrologers* have concluded upon this point, that he ſhall not ſee the end of *Autumne*. For my part, I never made any great difference betweene a dead perſon, and an unprofitable one; and if things leſſe perfect, ought to bee poſt poſed to more excellent ones; it were a mockery to make choice

of

of ſicke folkes, and cauſe them to bee adored by thoſe who are in health, or to put ſoveraigne power into their hands, to the end onely to have them leave it to others. But it is not my part to reforme all things diſpleaſing me in this World, and I ſhould be very ungratefull, if I blamed that forme of government, wherein I finde my ſelfe very well. In effect (*Sir*) I ſpeake no more to me of the North, nor its neighbours; I declare my ſelfe for *Rome* againſt *Paris*, not can I any longer imagine, how a man can live happily under your Climate, where *Winter* takes up nine *Moneths* of the *Yeere*, and after that the *Sunne* appeareth, onely to cauſe the *Plague*, and (weake as it is) forbeares not to kill men. There is not any place (*Rome* excepted) where life is agreeable, where the body finds its pleaſures, and the ſpirit his, where men are at the ſource of ſingular things. *Rome* is the cauſe you are neither *Barbarians*, nor *Pagan*, ſince ſhe hath taught you the civility of *Religion*: She hath given you thoſe *Lawes* which arme you againſt errour, and thoſe Examples

wherein you owve the good actions you performe. It is from hence Inventions and Arts are come to you, and where you have received the Science of Peace and Warre, Painting, Musicke, and Comedies are strangers in *France*, but naturall in *Italy*: that great Vertue it selfe you so much admire in your Court, is shee not *Roman*? That Marchioneſſe, of whom so many marvells are related, is shee not Countrey-woman to the Mother of the *Gracches*, and to the Wife of *Brutus*? and in truth, to posſeſſe all those perfections the World acknowledgeth in her, was it not fitting shee should bee borne in a place whereon Heaven defuseth all its Graces? Truely, *I* never ascend Mount *Palatin*, or the Capitole, but *I* change spirit, and others then my ordinary cogitations seize upon mee. This ayre inspireth mee with some great and generous thing *I* formerly had not; and if *I* muse but two houres upon the bankes of *Tyber*, *I* am as understanding, as if I had studied eight dayes. It is a thing *I* wonder at, that being

being so farre off, you make so excellent Verses, and so neare the Majesty of *Virgils*. I suppose therefore, none will blame mee, for having chosen *Rome* for the place of my abode, or for preferring Flowers before Snow and Yce. If men choose Popes of threescore and ten yeeres old, and not of five and twenty, the dayes are therefore neither sadder nor shorter, nor have we any subject to complaine of our Masters debility, since we are thereto obliged for our quiet.

From *Rome* the 25. of *March*, 1621.

LETTER XXVIII.

IT is not to answer your excellent *Letter*, I write you this, but onely to let you know, you have so absolutely acquired me to your service, as you have left mee no liberty to doe what I desire, when there is any question of performing your pleasure. Since therefore you and your Printers have conspired against my quiet, and that you determine to make my infir-

minies as publike, as though you meant to leade me to the Hospitals or Church-porches; I am contented with closed eyes to obey you, and to put my reputation to adventure, rather then seeme to refuse you a thing you have demanded of me. *Monsieur* the Prieur of *Chaves*, to whom I communicate my most secret thoughts, and in whose person you shall see that I know how to make good elections (in delivering you this *Letter*) may conclude it, and acquaint you with the power I have given you over all my desires; truely, it hath no other bounds then impossibilities. Since as for those which are onely unjust, I beleeve I should make small scruple, to violate the Lawes for your sake, and to sacrifice unto you, this vertue it selfe is not more deare unto mee then your friendship; this is

Your most humble and most affectionate Servant,

BALZAC.

The 4. of *Ianuary*, 1624.

LETTER XXIX.

BEing now ready to alter my course of life, and part hence to come to *Court*, I held my selfe obliged to advertise you that herein I doe what I have no minde unto, and that they have pulled me out from a soyle, where *I* suppose *I* had taken roote. It much afflicts me, that *I* must forsake the company of my *Trees*, and part from that pleasing solitude my good *Fortune* had chosen for me, before *I* was borne: But since all the World drives me out, and because what *I* call repose, my Friends tearme *Pusillanimity*; I must suffer my selfe to bee carried away with the presse, and to erre with others, since they will not let me doe well by my selfe. Upon my *Conscience* it is not out of mine owne ambition that *I* am high-minded, but out of my Fathers; and if people of his time had not measured things by the events, and had not beleeved those onely to be wise, who are fortunate, I should not have busied my selfe in searching at *Paris* for

what I ought to have found in my selfe. But truely I have so great obligation to so good a Father, and the cares he hath taken to husband the good graine he hath cast into me, and to finish me after he had framed me; have beene so great and passionate, as there is no reason, I should follow my private inclination, by resisting his intention. I goe therefore, since it is his pleasure, to live among wilde beasts, and to expose my selfe to hatred and calumny, as though the *Feaver* and *Sciatica* were not sufficient to make me miserable. At my first approach the *Grammarians* will call me into question, because I put not the *French* word *Mensonge* into the feminine gender, and doe not beleeve the Iurisdiction they have over words, is powerfull enough, to cause this word to change Sexe. Those who have not as yet written, will set Pen to Paper against me, and the new Bridge will echo nothing but my name and their injuries. I shall be much distasted to heare *I* am become an *Authour*, & that I performe indifferent good peeces. The meaner sort of spirits will bee much

mooved

mooved, in that I have set so high a rate upon Eloquence, and being unable to follow me, they will throw stones to stay me. The truth I have not dissembled, will at once, offend our adversaries and ill Preists; debaucht persons will never forgive me the P. P. they have seene in my bookes; and Hypocrites will wish me ill, because I set upon vice, even within the *Sanctuary*. See here (my deare friend) the persecution prepared for me, and of what sorts of people the Army of mine Enemies is composed. In all apparance there is not any valour able to surmount so great a Multitude; and *I* should doe much better to enjoy the peace of my Village, and to eate Melons in security, then to cast my selfe into this incensed troope, and to engage my selfe in an endlesse warre: yet since all Grammarians are not worth one Phylosopher, and in that the better part hath often the advantage over the greater; I am in hope, Authority and Reason siding with me, *I* shall easily get the upper hand of Multituds and injustice. To taxe me

in

in these times wherein we are, is as much as to give the lie to his *Master*, and to condemne the opinion of the prime men of our Age. Those who governe at *Rome*, and at *Paris*, make my labours their delights, and when at any time they lay aside the waight of the whole *World*, they refresh themselves with my *Workes*. But if some bad *Monkes* who in religious houses, as Rats, and other imperfect creatures may happily have beene in the Arke, seeke to gnaw my reputation; *Mounsieur de Nantes*, & *Mounsieur de Berulle* will conserue it; and you know them for two men, whom the *Church* in this age beholdeth, as two *Saints* disinterred out of the memory of her *Annals*, or two of those *Primative Fathers*, whose Soules were wholy repleniſhed with *Iesus Christ*, and who have establiſhed the *Truth* as well by their *Blood*, as *Doctrine*. I have besides, as an opposite to my Calumniators, one of the most perfect Religious this day living; I meane Father *Ioseph*, whose great *Zeale* is guided by as eminent an understanding, and who hath the same pasions for the generall good of

Christen-

Christendome, as Courtiers have for their particular interests. This irreproachable witnesse knowes *I* reverence in others the *Piety* I finde not in my selfe; and if *I* performe not all the actions of a perfectly vertuous person, yet have I at least all the sensibilities and desires. *Mounsieur* the Abbot of St. *Cyran*, who is not ignorant of any thing falling within the compasse of humane understanding, besides the more sublime gifts and illuminations wherewith he is adorned, and who in a right profound Erudition, hath yet a more refigned humility, will answer for me in the same case, and though all these strange forces should faile me; have I not sufficient in the protection of the Bishop of *Aire*, and *Mounsieur Boucher*; who doe both of them love me, as though *I* had the honour to be their *Brother*; and who are so sage, so judicious, and so understanding in all things, as it is not probable, they would begin to erre by the good opinion they have of me: I suppose that hereupon I may venter to goe to Court, & that with so powerfull assistance: there are no enemies I needs

feare. Yet will *I* once againe tell you, and I beſeech you beleeve me, I would not part hence, were I permitted to ſtay; and that it doth not a little trouble me, to loſe the ſight of my pathes and allyes wherein I walke, without being enforced to weare Bootes, or have any apprehenſion of Carroaches.

From *Balzac* the 18. of *October*, 1624.

LETTER XXX.

I Am doubtfull to beleeve you ſpeake in earneſt in your *Letter*, and that he, of all men, who hath moſt cauſe to be ſatiſfied with himſelfe, ſhould neede the aſſiſtance of any other to comfort him. This is as much as to be diſtaſted amidſt the abundance of all things, and to be ungratefull toward your good fortune, ſince in the height of thoſe favours you receive, and expectation of thoſe prepared for you; you notwithſtanding ſeeke for forraine pleaſures, and are ſenſible of petty contentments among great felicities. My writings are no objects but for ſicke and ſad eyes; yea,

yea, of such as will be neither cured, nor comforted: They may indeede flatter melancholy, and afford a man (in despaire) poyson not unpleasing unto him; but to contribute any thing to the satisfaction of a contented spirit, and to mingle themselves with the pleasures of his life, without corrupting all the sweetnes, is a thing *I* can hardly be drawne to beleeve: And *I* herein imagine you have rather a designe to tell me some good newes, then to write a true History unto me. At the age of 0 0 0 0 0. you are seated upon Flower-de-luces, and can you lie downe upon Roses? you are wise, and have not acquired the same with losse of your best yeares; you are borne the same we desire to be at the best: on what side soever you cast your eyes, you finde present felicities, and certaine hopes; and were there neither *Loover* nor Palace to promise you preferments or offices, the House where you are, may alone make you happy. There it is, where vertue hath no cause to complaine of the injustice of fortune, and where shee is more commodiously lodged, then

among *Philosophers*; without going thence, you possesse whatsoever we desire in our wishes, & what we imagine in our dreams. The dayes which to me are so long, and whose each moment *I* reckon, passe over swiftly at *Villesavin*; nor can Riches annoy you in a society capable to make even poverty pleasing. What likely-hood is it then, this being so, you should be of your *Letters* opinion, and that you cannot be without me? It sufficeth me, you sometimes have me in your thoughts, as those in Heaven behold what they left on Earth: and that you receive the votes and prayers I shall hereafter addresse unto you, after the solemne protestation I am about to make, to remayne, whilst *I* live,

From *Paris* the 15. of *September*, 1617.

Your most humble and most faithfull servant,

BALZAC.

The end of the fourth and last BOOKE.

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